School of Theology at Claremont
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PALESTINIAN SYRIAC TEXTS

FROM PALIMPSEST FRAGMENTS

IN THE TAYLOR-SCHECHTER COLLECTION

EDITED BY

AGNES SMITH LEWIS M.R.A.S.

HON. PHIL. DR. HALLE-WITTENBERG

EDITOR OF

SOME PAGES OF THE SYRIAC PALIMPSEST RETRANSCRIBED

A PALESTINIAN SYRIAC LECTIONARY FROM THE PENTATEUCH, PROPHETS, ETC.

AND

MARGARET DUNLOP GIBSON M.R.A.S.

JOINT EDITOR OF

THE PALESTINIAN SYRIAC LECTIONARY OF THE GOSPELS

EDITOR OF

STUDIA SINAITICA NOS. II, III, V AND VII

PJ
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1900

LONDON

C. J. CLAY AND SONS

CAMBRIDGE UNIVERSITY PRESS WAREHOUSE

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London: C. J. CLAY AND SONS,
CAMBRIDGE UNIVERSITY PRESS WAREHOUSE,
AVE MARIA LANE.
Glasgow: 50, WELLINGTON STREET.

Leipzig: F. A. BROCKHAUS.
New York: THE MACMILLAN COMPANY.
Bombay: E. SEYMOUR HALE.

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CAROLO TAYLOR ET SOLOMONI SCHECHTER

VIRIS DOCTISSIMIS ET HEBRAICAE LINGUAE PERITISSIMIS

HOC OPUSCULUM DEDICANT

AGNES SMITH LEWIS ET MARGARETA DUNLOP GIBSON.

INTRODUCTION.

THE fragments of MSS. from which the following texts have been copied are all palimpsests, and formed part of the great collection of Hebrew parchments, so long stored in the Genizah of the synagogue in Old Cairo, which Dr Schechter received from the Grand Rabbi of Egypt in 1897. They were presented by him and by Dr Taylor, Master of St John's College, to the University of Cambridge in 1898. Amongst them were eleven leaves of the Original Hebrew of Ecclesiasticus, belonging to two manuscripts, discovered by Dr Schechter, with some leaves of the Hexapla, and some autograph letters of Maimonides; and an autograph letter of Cushiel; also the fragment of Aquila found by Mr Burkitt; and many documents of great, though somewhat lesser interest.

All the Palestinian Syriac palimpsest fragments contained in this volume, were picked out from the heap of miscellaneous scraps by Dr Schechter himself, partly for the sake of the upper Hebrew script, and partly because he suspected the under one to be Syriac. In this he was confirmed by Mr Burkitt, who happened to see some of the earliest specimens, including probably No. III. or V. which Dr Schechter had laid aside for our inspection. Twenty-one fragments were entrusted to Mrs Gibson and me in 1898 by Dr Taylor and Dr Schechter, for the purpose of editing, and nine more in June 1899 by the Syndics of the University Library. To the texts of these we have added that of four scraps belonging to ourselves, two of which, though purchased from dealers in Cairo, came originally from the Genizah.

The 30 documents (or 34, counting our own) differ considerably in age, in value, and in the degree of their preservation; or rather, I might say, of the ill-usage to which they have been subjected.

The place in which they were so long stored merits description. We were enabled, when in Cairo, through the kindness of Dr Schechter, to visit it. The synagogue is a plain, whitewashed building, round three sides of which runs a gallery. At one end of this gallery a rude ladder, with rungs very wide apart, gives access to a door in the wall, some fourteen feet above the floor. Through this door one of the synagogue servants jumped, and as he alighted in the inner darkness, we who stood below heard the crash of ancient vellum beneath his feet. We had to content ourselves with a peep, from the top of the ladder, at this lumber-room, the *Genizah*, whence have issued from time to time so many ragged scraps of writing to make glad the hearts of European scholars. For centuries, whitewash has tumbled upon them from the walls and ceiling; the sand of the desert has lodged in their folds and wrinkles; water from some unknown source has drenched them; they have squeezed and hurt each other; whilst all the time some of them were keeping for us very precious secrets.

It was my not altogether pleasant duty when in Cairo, to separate and cleanse those of the Genizah fragments which Mrs Gibson and I had acquired, and, *ab uno disce omnia*, I found each little bundle of heterogeneous leaves glued together, some loosely, through having been dried after immersion in water; some tightly, by a treacle-like sticky substance formed out of their own decay. Sometimes a handful which I supposed to consist of three leaves would be found to conceal a dozen, each differing in character from its neighbours, and amongst the dust which covered them I discovered not a few very tiny insects. Thus the numerous holes with which our palimpsest leaves are studded have certainly been produced by long adhesion to a slowly mouldering mass of parchment and paper.

The fragments differ much in the degree of their legibility. Dates, in cases where none are given, are impossible to fix, and only a vague guess can therefore be made about the epoch to which each fragment belongs. This resolves itself ultimately into a question of handwriting, and in this matter we can only invoke the diligent consideration of our

facsimiles, and the tentative judgment of those who are more skilled in these matters than we are ourselves.

We feel justified in saying, however, that no earlier specimen of the language is known than these texts of Jeremiah, Joel, Hosea, Corinthians, Thessalonians, Timothy and Titus. We are certain, also, that these are no parts of a Lectionary, but are the remains of an early Syriac version, translated from the Septuagint. It will be observed that there is no indication of a rubric between the conclusion of Hosea and the beginning of Joel in Fragment VI., and that Fragment XI. exhibits the headings ܬܪܝܢ and ܬܢܝܢܐ "second (Timothy)."

It was natural to suppose from the character of the upper Hebrew script, that those Fragments which contain texts of I. Thessalonians and of II. Timothy must be portions of the same MS. as those edited by Mr Gwilliam in *Anecdota Oxoniensia*, Semitic Series, Vol. I. Part V.; but whereas two of the Bodleian fragments measure 12 inches by $8\frac{1}{2}$, the longest of the Cambridge leaves measures only $9\frac{3}{4}$ inches by $7\frac{3}{4}$. Moreover in the Bodleian fragments the Hebrew script runs across the Palestinian Syriac, and in the Cambridge ones it runs the same way.

A re-agent, hydro-sulphuret of ammonia, has been employed, by special permission of the University Librarian, only on Fragments II. XI. XXII. XXVI. XXX., with I. and II. of our own, and on portions of Fragments I. III. V. VII. It has in no instance been used where the words could be deciphered without it; nor where the leaves were riddled with holes, experience having shown us that under the latter conditions more would be lost than gained by its application. Fragments I. and II. of our collection would have been perfectly illegible without it; the under script in these was mistaken by me for a faint brown streak of dirt; and it was thus left to Dr Schechter, who knew the appearance of the Hebrew script in the fragments of his own collection, to recognize that this streak was really an ancient text.

Mrs Gibson and I are separately responsible for the decipherment of those Fragments to which our initials are appended. The plan

which we have followed was for one editor to revise the other's work; then to submit the printed text to Dr Nestle, of Maulbronn, and to verify his suggestions; it was then re-read from the manuscripts by Dr Rendel Harris, of Cambridge, and received its last revision from ourselves. The early Creed on Fragment XIII. was identified and deciphered almost wholly by Dr Harris. I had copied a few words, amongst which were ܒܐܒܐ ܐܡ, and this at once suggested to Dr Harris both the word ὁμοούσιος and the type of document in which it was likely to occur. I am, nevertheless, responsible for its accuracy. We shall be grateful for any suggestions about those of the fragments, which, though deciphered, are as yet unidentified. Of the Biblical texts only 1 Thess. iv. 3—14 has already been published (Gwilliam, *Anecd. Oxon.* Semitic Series, Vol. I. Part V.)

We can hardly venture to hope that these somewhat scrappy texts will do much to dissipate the cloud of mystery which enshrouds the early history of the Palestinian Syriac dialect, but we shall be disappointed if they do not lead competent scholars, such as Dr Nöldeke, after due examination of the fragments themselves, to assign a possibly earlier date than they have hitherto done to the Palestinian Syriac version of the Scriptures.

Our thanks are due to Dr Taylor, Master of St John's College, to Dr Schechter, and to the Syndics of the University Library, for having entrusted these valuable documents to our care; to Dr Rendel Harris, and to Dr Nestle for their reading of our proofs, and for many valuable suggestions; to Professor Guidi of Rome, for his careful transcriptions from the Codex Chisianus, pp. 7—33; to Mr Stenning of Wadham College, Oxford, for identifying the text of Numbers on Fragment III. of our collection; and lastly to the printers of the University Press, for the skill and patience which they have displayed in the execution of this work.

AGNES SMITH LEWIS.

CASTLE-BRAE,
CAMBRIDGE.
February, 1900.

DESCRIPTIONS OF THE FRAGMENTS.

TAYLOR-SCHECHTER COLLECTION.

I.

The upper half of a very ragged crinkled leaf with a smaller one (No. VIII.) stitched on to it. The margins are torn, and there are many holes, four of which are large ones, evidently caused by decay. The Hebrew script runs across the older Syriac one, and formed part of a roll, about $4\frac{3}{4}$ inches wide, the fragment itself being $9\frac{3}{4}$ inches long, or with the addition of Fragment No. VIII. $16\frac{1}{2}$ inches. The Syriac leaf has evidently been cut into two halves, of which the under one is lost. The Syriac script is in two columns, of which 17 lines remain, the style of writing being apparently that of the 10th century. That portion of the text of Deuteronomy which ought to come between the end of col. a and the beginning of col. b points to 17 lines having been lost. The text on the hair-side of this fragment is most difficult to decipher, for the upper Hebrew letters have faded until they have become of exactly the same hue as the under Syriac ones, and as both are closely written the two appear entangled in hopeless confusion. The re-agent has been used on the hair-side only. A capital *waw* occurs on the flesh-side.

[The Hebrew script is part of a Liturgy *Piyut* (10th or 11th century) for the Tabernacle feast.]*

II.

Two conjugate leaves of thin vellum, half of each being torn away in an irregular manner. Much damaged, and full of holes both large and small. Length $8\frac{1}{2}$ inches; present maximum breadth of f. 1, 4 inches; of f. 2, $4\frac{1}{4}$ inches. The upper Hebrew script is in one column, in a clear but somewhat uneven

* For the information enclosed in square brackets we are indebted to Dr Schechter.

hand. There are 31 lines on the recto, and 30 on the verso. The lower Syriac script is in two columns, of which little more than one column is now extant on each page. The hand is extremely bold, and the writing above the line. The reading of the under script on both sides is made more difficult because, owing to the thinness of the vellum, the Hebrew of the upper script is seen through from the opposite side. There is one capital *waw*.

[The Hebrew text is from *Genesis Rabbah*, chapters i. and ii. (10th or 11th century).]

III.

A pair of conjugate leaves of fine vellum, measuring originally 9 inches by $7\frac{3}{8}$. A large piece has been torn away from the bottom of each leaf. The upper Hebrew script is in one column and is closely written, with 30 lines in the column: the under Syriac is in two columns, of which that on col. b has a considerable downward slope, with 23 lines in each column. f. 1 a, col. b, and its reverse, f. 1 b, col. a, are much riddled with holes. The re-agent has been used only on the hair-side of the vellum, viz. f. 1 b and f. 2 a. Two capital letters occur, a *waw* and a *shin*.

[The Hebrew text is from *Genesis Rabbah*, portions of chaps. lvi., lvii., lix., lx. (10th or 11th century).]

IV.

A single leaf of very fine vellum, much damaged, a large part of the bottom and of the outer side having disappeared and the remainder being very ragged. It measured originally $8\frac{3}{4}$ inches by 7. The upper Hebrew script, closely written, is in one column of 28 lines; the under Syriac is in two columns of 22 lines each. The re-agent has not been employed upon this leaf, because of its fragile nature and the numerous holes. A capital *he* occurs: and the writing has a decided slope upwards.

[The Hebrew text is from *Genesis Rabbah*, chap. lv.]

V.

A pair of conjugate vellum leaves, slightly thicker than No. III., and measuring 9 inches by $7\frac{3}{8}$. A large piece has been torn from the bottom of both, and the outer part of f. 2 is much torn. The upper Hebrew script is in one column of 30 lines, closely written. The under Syriac is in two columns, with 24 lines in each column, the outer part of f. 2 being much damaged. A

single capital *waw* occurs. The re-agent has been used on the hair-side only, f. 1 a, cols. a and b, and f. 2 b, col. b. Identified by Dr Rendel Harris.

[The Hebrew text is from *Genesis Rabbah*, portions of chaps. lvii. and lviii.]

VI.

A pair of conjugate leaves of fine vellum, measuring 10 inches by $7\frac{1}{2}$. There is a large rent in the bottom of both leaves, and a large hole at the top of f. 1, also many tiny holes dotted about both leaves. The upper Hebrew script is in one column, closely written, with 31 lines in the page. The under Syriac is in two columns of 22 lines each; f. 1 b, col. a, having a perfectly blank space of $2\frac{3}{4}$ inches between the end of Hosea and the beginning of Joel. A capital *shin* occurs in the word ܫܘܫܢܐ *lily*, in Hosea xiv. 6. Both leaves are much discoloured. They have been read without the re-agent.

[The Hebrew text is a portion of the Talmud of Jerusalem. Tractate *Erubin*, chap. iii.]

VII.

A single vellum leaf with a portion of its conjugate attached, found in May, 1899. It measures $10\frac{1}{4}$ inches by 8. Part of the inner margin is torn away; there is a large hole and some smaller ones. The upper Hebrew script is in one column of 31 lines; the under Syriac one is in two columns, and was quite illegible without the re-agent. I have spent many hours in the vain endeavour to identify it. As the few words which I have deciphered appear to belong to the Old Testament, I have printed it betwixt the fragments of Hosea-Joel, and that of II. Corinthians.

[The Hebrew text is a portion of the Talmud of Jerusalem. Tractate *Erubin*, chap. i.]

VIII.

A ragged piece of rather coarse vellum, sewed on to No. I. Half of the leaf is torn irregularly away, and a large ragged hole is in the middle, caused by decay. Its greatest length when perfect would be 7 inches, its greatest breadth $4\frac{1}{2}$ inches. The upper Hebrew script is distinct and clear, in regular lines; the under Syriac script is large and clear on the flesh-side, but on the hair-side the half of each letter seems to be effaced, and all distinction between the upper and lower script is undiscernible, so that this has proved the least legible of all these fragments.

[The Hebrew text is a Liturgy *Piyut* of 10th or 11th century for the Tabernacle feast.]

IX.

A pair of conjugate leaves, measuring originally 10 inches by 8, but the outer margins have been mostly torn away, and with them has gone some portions of the upper Hebrew script. This is in one column of 32 lines. The under Syriac script is a text from II. Corinthians, in two columns of 22 lines each. Part of the leaves is much discoloured, but it has been read without the re-agent. There are no capitals. The ܐ is a very square letter, and does not project above the line.

[The Hebrew text is a portion of the Talmud of Jerusalem. Tractate *Sotah*, chaps. viii., ix.]

X.

A pair of conjugate leaves, measuring 10 inches by over $7\frac{1}{2}$, with large rents from the edges and many holes. The upper Hebrew script is in one column of 30 lines; the lower Syriac, a text from I. Thessalonians, being in two columns of 24 lines each. A capital *he* occurs, and the ܐ comes above the line. The re-agent has not been used.

[The Hebrew text is from the Talmud of Jerusalem. Tractate *Erubin*, chap. iii.]

XI.

A pair of conjugate leaves of rather thick vellum, the lower part of which has been torn away. The first measures 8 inches at its longest part, and $6\frac{1}{2}$ at its shortest, by $9\frac{1}{4}$ inches in breadth. A large portion has been torn out of it. The second leaf measures nearly $7\frac{3}{4}$ inches at its longest part, and $6\frac{1}{4}$ at its shortest, by over $9\frac{1}{2}$ inches in breadth. This shows that the somewhat broad margins at the side of the first leaf must have crumbled away. The upper Hebrew script is in two columns, 19 lines being extant in one column and 16 in the other. The leaf was turned upside down when this was written. The Syriac script, in two columns, is large, bold, and slightly sloping. There are from 14 to 17 lines extant in each column. They represent a text from II. Timothy and Titus, and have been read with the help of the re-agent.

[The Hebrew text is a portion of a Midrash hitherto unknown, 10th or 11th century.]

XII.

A leaf of fine vellum, much damaged, and full of large holes, measuring originally $8\frac{3}{4}$ inches by $7\frac{1}{4}$. Much of the upper part has been torn away. The upper Hebrew script is in one column of 31 lines, but of seven of these only a few words remain. The Syriac script is in two columns of 23 lines each; it seems to contain a verse of Isaiah, and is perhaps a homily. The writing is somewhat sloping, and on the hair-side is almost illegible. The re-agent has not been used.

[The Hebrew text is a portion of *Genesis Rabbah*, chap. lxxxii.]

XIII.

A single vellum leaf, much dilapidated, and containing many holes. It measured originally over $9\frac{1}{2}$ inches by $6\frac{1}{4}$ but the edges are much frayed. The upper Hebrew text, in one column, is less closely written than the text of some of the preceding fragments; it numbers 29 lines, and the page was turned upside down when it was written. The under Syriac script is large and bold, in two columns of 16 lines each; it is the Creed deciphered by Dr Rendel Harris. Owing to the soft and mouldy state of the vellum, the re-agent has not been used either on this fragment or on No. XIV.

[The Hebrew text is a portion of the Talmud of Jerusalem, from a MS. rather later than Nos. VI., VII., IX. and X. Tractate *Shebu'oth*.]

XIV.

Part of a single vellum leaf, of the same character as No. XIII. and possibly its conjugate. It measures 6 inches by $6\frac{1}{2}$. 19 lines only of the upper Hebrew script remain, with portions of two more. The Syriac writing is in two columns. Of each of these 11 lines are visible on either side of the leaf.

[The Hebrew text is the same as that of No. XIII.]

XV.

A pair of conjugate leaves, of which half of the first has almost disappeared, and the second is very ragged. They measured originally nearly $8\frac{1}{2}$ inches by $6\frac{1}{4}$. Both leaves are much crinkled, making the Hebrew script, which is in one column of 26 lines, very difficult to read; and only a little of the under script (2 columns, 18 lines) can be deciphered, even with the re-agent.

[The Hebrew text is a portion of the *Torath Kohanim* (edition Weiss, pp. 11, 12).]

XVI.

A pair of conjugate leaves of fine vellum, much broken at the edges, and with considerable portions irregularly torn away. There are four large holes and many small ones. Maximum length $7\frac{1}{4}$ inches, maximum breadth of f. 1, $4\frac{3}{4}$ inches, of f. 2, $5\frac{7}{8}$ inches. The upper Hebrew script is in one column, in a neat and regular hand. There are 28 lines on f. 1 a and a vestige of one more on f. 1 b, apparently 28, on f. 2 a 25 complete, and on f. 2 b 24 complete.

The lower Syriac script is in two columns, in a bold but not very even hand, with a marked tendency to carry a line along the bottom of the word.

[The Hebrew text is from the Talmud of Jerusalem. Tractate *Peah*, chap. iv.]

XVII.

A scrap of vellum, much discoloured and riddled with small holes. It is evidently the corner of a leaf, and measures $3\frac{1}{4}$ inches by 3. The upper writing is Hebrew, very closely written. The under one cannot be deciphered, and hardly even perceived. There are 6 lines of very small Hebrew writing in one of the margins.

[The Hebrew text is a portion of the Talmud of Jerusalem. Tractate *Maasaroth*.]

XVIII.

A single vellum leaf, measuring $10\frac{3}{4}$ inches by $8\frac{1}{4}$, but large portions have been torn away, and there are numerous holes. The upper Hebrew script is in one column of 28 lines; the leaf has been turned upside down to write it. The under Syriac script is in two columns of 21 lines each, but the greater part of one column has disappeared. The writing is very clear and of a brown colour, more upright than in the fragments of the Prophetical books. It was found on Aug. 4th, 1898, and was placed under glass. The re-agent has not been used.

[The Hebrew text is from the *Pesikta d' Rabbi Kahana* (edition *Buber*, p. 119 ff.)]

XIX.

A single vellum leaf, $6\frac{1}{2}$ inches by $4\frac{1}{2}$, which has lost a portion of its margins and is full of holes. The upper Hebrew script in one column, contains 19 lines on the recto, and 10 on the verso. There is only one column of Palestinian

Syriac writing, that on the verso being partly free from the upper script. An upper corner of the leaf is much discoloured. The Syriac column contains 13 lines, and probably contained more, but the old leaf of the Syriac MS. has been trimmed down to receive the Hebrew script.

[The Hebrew text is part of a Liturgy *Piyut* for the Tabernacle feast.]

XX.

A very ragged, discoloured fragment, with two large holes, and large portions torn off the edges and the corners. It now measures 7 inches by $5\frac{1}{2}$; but this affords no clue to its original size, as only one side-margin and a portion of the top one remains. Parts of the 22 lines of the upper Hebrew script, which was in one column, are extant; also a few words of the two columns of Syriac writing, 16 lines of which may be discerned. The re-agent has not been used.

[The Hebrew text is a portion of the Talmud of Jerusalem. Tractate *Bezah*, chap. i.]

XXI.

A leaf of vellum, much discoloured, with a large piece broken off at the outer corner and two large holes in the middle. Original size $8\frac{1}{2}$ inches by $5\frac{1}{2}$. The upper Hebrew script is in one column, with 28 lines, the writing being somewhat irregular.

The under Syriac script is in two columns, of which col. b is clipped off down the side.

[The Hebrew is from the Talmud of Jerusalem. Tractate *Bezah*, chap. i.]

XXII.

A single leaf of fine vellum, much rubbed, ragged on the inner edge, with four large irregular holes, and many small ones, a piece being torn away at the upper right-hand corner. It measures $7\frac{3}{4}$ inches by $5\frac{1}{4}$. A portion of its conjugate leaf is attached to it. The upper Hebrew script is in a fairly regular hand, the lines, of which there are 24 on each side, being rather close together.

The under Syriac script is in two columns, running at right angles to the Hebrew, in very straight regular lines, and not very legible.

[The Hebrew is from the Talmud of Jerusalem. Tractate *Horayoth*, chap. iii.]

Nos. I. and II. of our collection (pp. 107, 108) belong to the same manuscript, both as regards the Hebrew and the Syriac texts.

XXIII.

A single leaf, much discoloured, with large pieces torn off at the corners, and two holes, evidently made by decay. It measures 8 inches by $6\frac{1}{2}$. The upper single column of Hebrew is roughly though clearly written, and numbers 26 lines. The under Syriac script is in two columns, with 19 lines in each. The re-agent has not been used.

[The Hebrew text is a portion of the Talmud of Jerusalem. Tractate *Bezah*, chap. i., same MS. as Nos. XX. and XXI.]

XXIV.

A single vellum leaf, measuring 9 inches by nearly $7\frac{1}{2}$, slightly damaged on the inner margin, with one large hole and many smaller ones. The upper Hebrew script is in one column of 29 lines; the under Syriac one is in 2 columns of 23 lines. The re-agent has not been used.

[The Hebrew text is part of *Genesis Rabbah*, chap. lxxx.]

XXV.

Portion of a leaf, measuring 6 inches by $6\frac{1}{2}$. Two large portions at the top have been torn away, and there are many holes. 14 lines of the one column of the upper Hebrew script remain with a small portion of 6 lines more. The under Syriac is in two columns; 12 lines are visible in each, but they have only been partly deciphered.

[The Hebrew text is part of the Talmud of Jerusalem. Tractate *Shebu'oth*, chap. ii., same MS. as Nos. XIII. and XIV.]

XXVI.

A pair of conjugate leaves of fine vellum, a portion having been torn roughly away from the foot of both, much discoloured and wrinkled, with a few small holes. Maximum length $7\frac{1}{2}$ inches, breadth $5\frac{3}{4}$ inches. The upper Hebrew script is clear, with the lines somewhat close together. It is in one column of at least 34 lines.

The under Syriac script is also in one column, and the re-agent has been used on it with advantage. A dirty water stain down the inner edges, where it is dangerous to use the re-agent, has prevented our reading the entire lines.

[The Hebrew text is from a Midrash on Proverbs, chaps. xiv., xv.; 12th or 13th century.]

XXVII.

Portion of a leaf, much decayed and irregular in outline, measuring $5\frac{3}{4}$ inches by $4\frac{1}{2}$ at its broadest part. Parts of 17 lines of a column of the Hebrew script are visible. The Palestinian Syriac, which was in two columns, is all but illegible. The re-agent has not been applied.

[The Hebrew text is a portion of the Talmud of Jerusalem. Tractate *Sotah*, chap. ix. From the same MS. as No. IX.]

XXVIII.

Two conjugate leaves, much decayed, the ink used for the Palestinian Syriac script having eaten away the substance of the vellum so as to riddle it with holes. As this has occurred on both sides of the leaves it has rendered the ancient writing quite illegible. The leaves originally measured each $7\frac{3}{4}$ inches by $6\frac{3}{4}$, but large portions have been torn off. The Hebrew script, in one column, numbered 29 lines.

[The Hebrew text is from the Talmud of Jerusalem. Tractate *Pesaḥim*, chaps. vii., x.]

XXIX.

A pair of conjugate leaves, much damaged; a piece being torn out of both together at left-hand foot. There are many holes, due to decay.

The length is $8\frac{1}{4}$ inches, maximum breadth $6\frac{1}{2}$ inches.

The upper Hebrew script is in one column, in a neat, clear hand. Folio 1 a has 34 lines, f. 1 b has 30, f. 2 a has 31, and f. 2 b 32. There is a piece broken off, the edge being rolled up and glued together with the product of its own decay.

The lower Syriac script is in two columns: it is in a fine straight hand, with a marked tendency to carry a straight line along the foot of each word, and to prolong it before the final letters of the line. Capital *Waw* occurs four times and capital *He* once, all outside the column.

[The Hebrew text is from the Jerusalem Talmud. Tractate *Shekalim*, chap. i.; 11th or 12th century.]

XXX.

A single leaf of rather thick vellum, well scraped on both sides, measuring 9 inches by 6. Parts of the inner side have been torn away, and there is one large hole. Both the upper Hebrew and under Edessene Syriac script on the flesh-side have been made legible by the re-agent, but on the hair-side the latter has been almost completely erased. Both are in one column, running the same way, the Hebrew having 36 lines, the Syriac 21. The latter appears to belong to the fifth or sixth century.

This is the only Fragment in the present volume whose under script is not Palestinian Syriac.

[The Hebrew text is a portion of a Liturgy *Piyut* for a sabbath (11th century).]

LEWIS-GIBSON COLLECTION.

I.

A broken leaf, of thin vellum, about a third of it torn off lengthwise, with several large ragged holes. Its length is $7\frac{3}{4}$ inches, its present maximum breadth is $4\frac{1}{2}$ inches. The upper Hebrew script is in one column, and clearly written, though some letters at the beginning of the line on the flesh-side have been rubbed away. There are 26 lines on either side. The lower Syriac script runs across the Hebrew, and is in two columns. The lines are straight, the handwriting is bold, but so much faded as to be only legible in a few places with the help of the re-agent.

[The Hebrew text is a portion of the Talmud of Jerusalem. Tractate *Horayoth*, chap. iii. Conjugate leaves in Hebrew MS.

No. II. of this collection and No. XXII. of the Taylor-Schechter collection belong to the same MS. both as regards the Hebrew and the Greek scripts.]

II.

A broken leaf, of thin vellum, conjugate with No. I., maximum measurements 8 inches by $4\frac{3}{8}$ inches. A piece, it is impossible to say how large, has been torn irregularly from the left side; the right side is torn, there is a large hole at the

bottom, besides two large and many small irregular holes in the body of the document. For description of the two scripts see No. I. There is a broken portion of another similar leaf beside it.

III.

This and No. IV. were found when the remains of the binding to our small Palestinian Syriac Lectionary, of which the text has been published in No. VI. *Studia Sinaitica*, were split up on the occasion of the book being rebound. They were enclosed in a kind of bag or envelope of blank vellum similar to that on which they were written. This was evidently the framework for something else, perhaps of an ornamental character, seeing that it has attracted the attention of the spoiler. No. III. measures $6\frac{3}{4}$ by $2\frac{3}{4}$ inches, it has two splits and several holes. Half of it is palimpsest, both scripts being in Palestinian Syriac. The lower script is of a reddish-yellow colour; the upper, which runs across it, being very black. It is impossible to say of either whether it was in one column or two, as the fragment is merely a strip cut from a page to fit into the binding. Eight lines of the upper writing are visible, and 19 of the lower.

IV.

This is like No. III., a cutting from a longer leaf. It measures 5 inches by $2\frac{1}{2}$. Four lines are visible on either side, containing the text from Numbers identified by Mr Stenning.

The *fac-similes* which we give in this volume have been executed by Messrs T. and R. Annan and Sons, of Sauchiehall Street, Glasgow, from photographs taken by Mr Edwin Wilson, of Cambridge.

A. S. L.

M. D. G.

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LIST OF FAC-SIMILES.

Taylor-Schechter Collection.

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Lewis-Gibson Collection.

PLATE VIII.	Fragment III. b	Romans v. 6–9[a] Numbers xxii. 20, 21
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ERRATA.

Page 21, col. 2, l. 14. *After* ἀντοῦ *add* ϛ *and put* '12' *one line higher.*

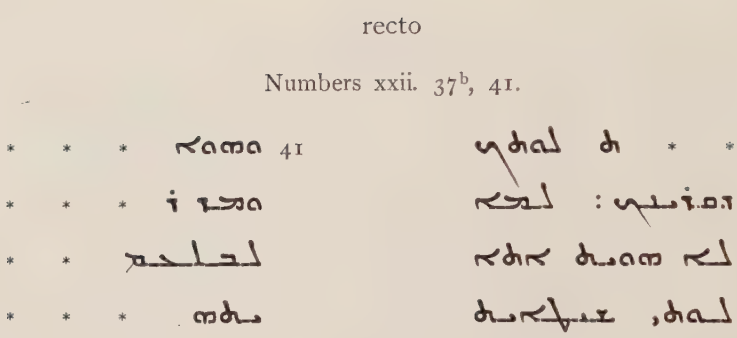
Page 23, col. 2, l. 18. *For* ἐισίν ὁύ *read* ἐισίν· ὁύ.

Page 72. *For* Creed II. *read* Creed.

IV.

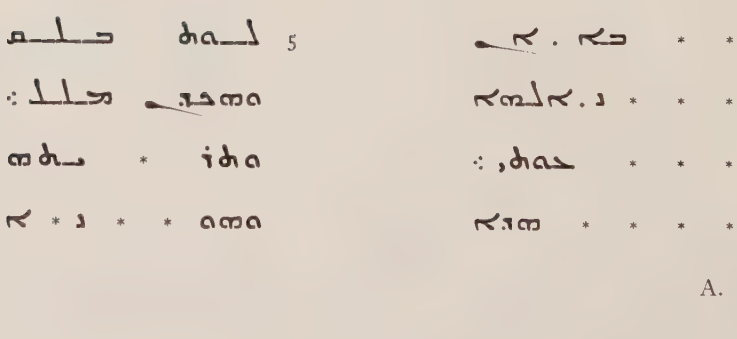
recto

Numbers xxii. 37[b], 41.



verso

Numbers xxiii.

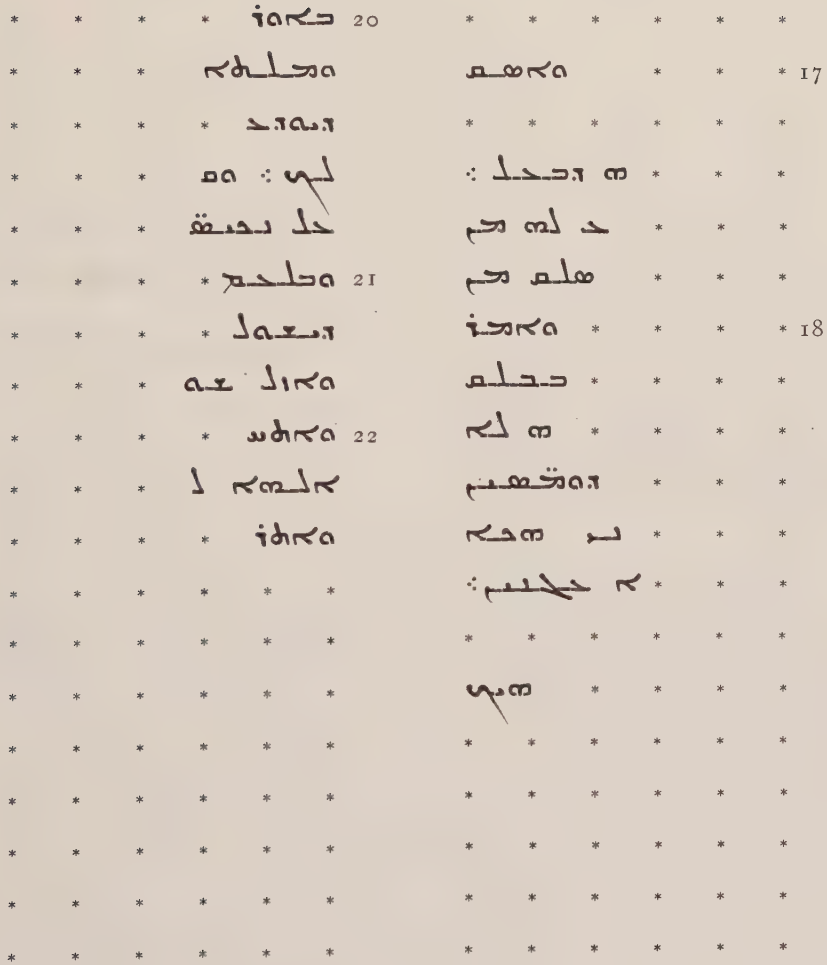


A. S. L.

script. inferior

Numbers xxii. 17—22.

Verso Recto



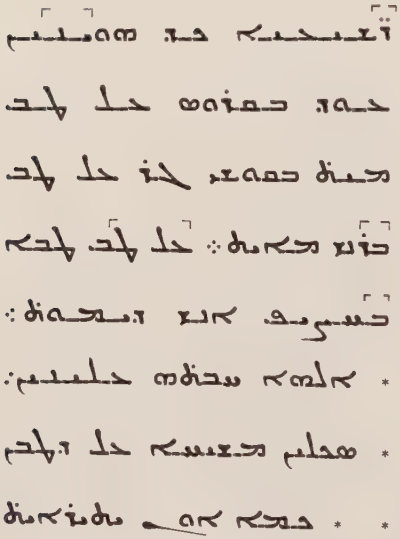
A. S. L.

III.

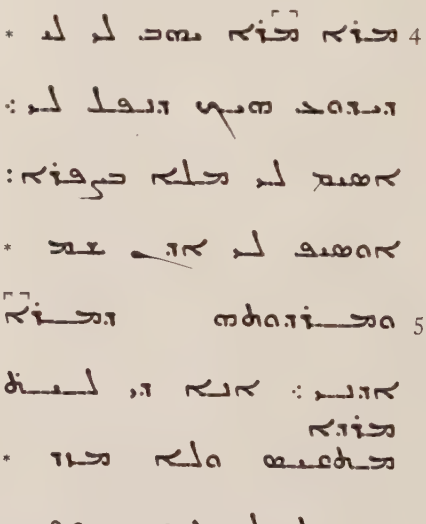
in cover of Palestinian Syriac Lectionary[1].

script. superior

Verso. Romans v. 6—9[a].



Recto. Isaiah l. 4, 5.



[1] Studia Sinaitica No. VI.

A. S. L.

II.

recto

Ps. cxix. 109

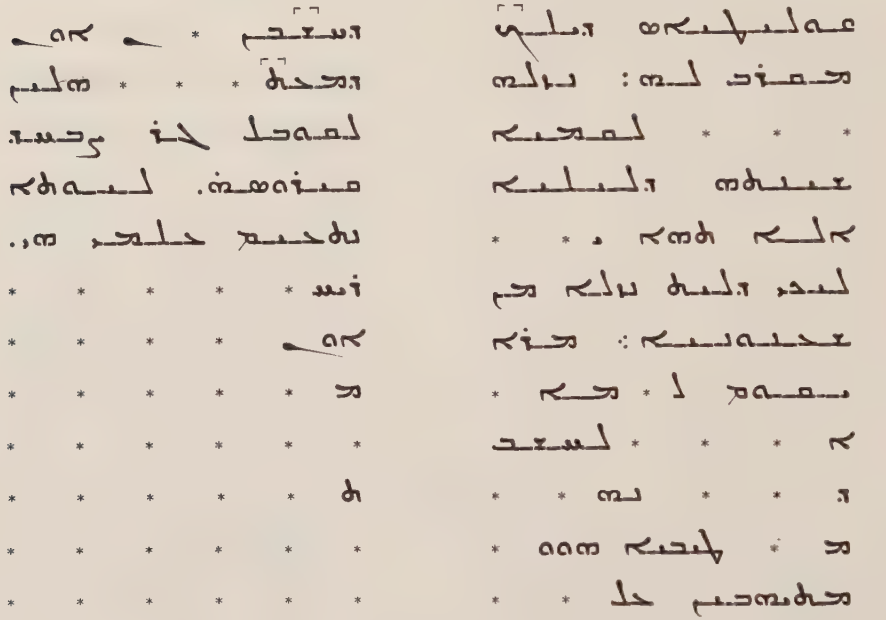
verso

A. S. L.
M. D. G.

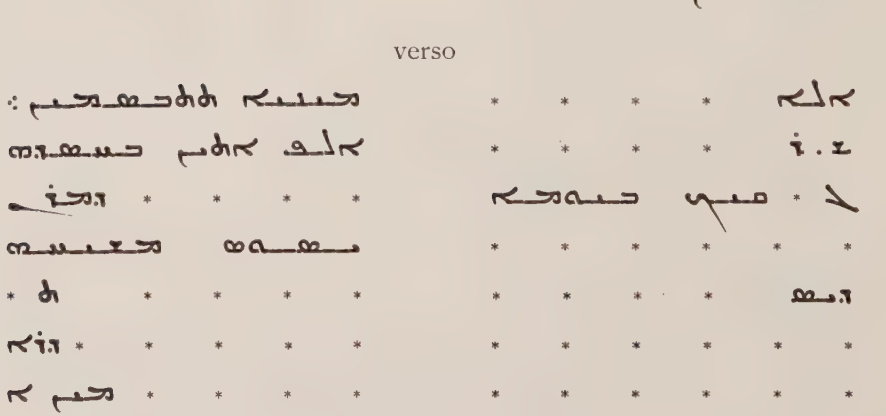
Fragmenta quae nostra propria sunt.

I.

recto



verso



A. S. L.

(*Peshiṭta Syriac.*)

Ezek. xx.

9

10

11

12

13

14

15

A. S. L.

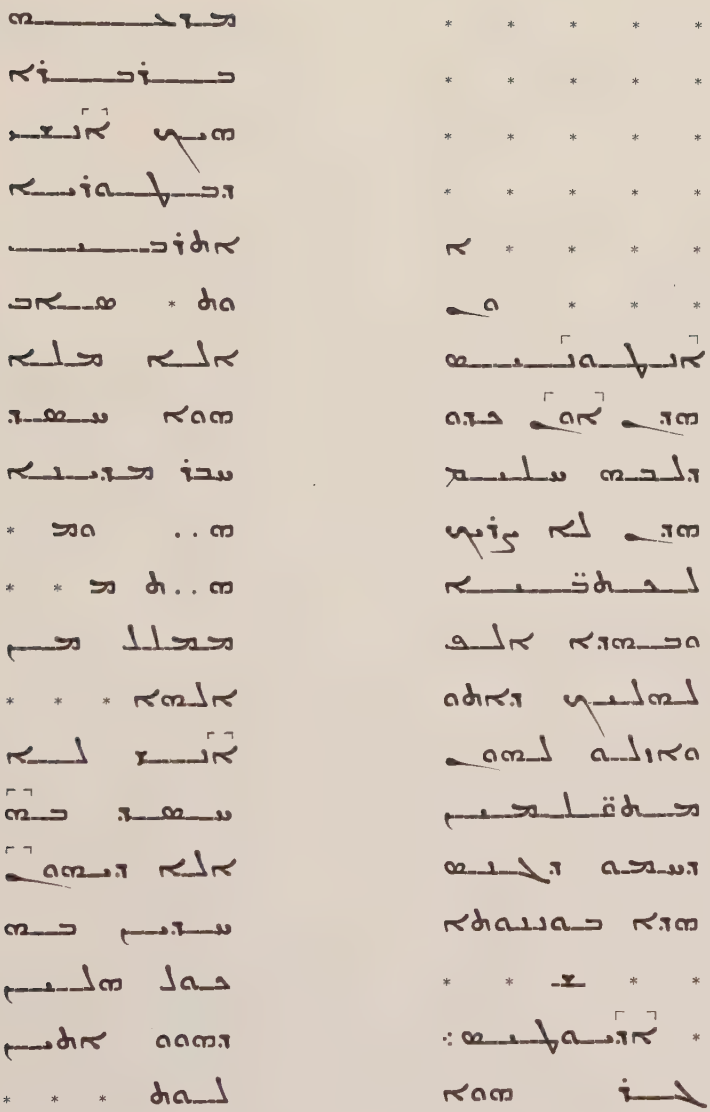
XXXᵃ legi non potest.

[πρῶτον
εἶναι
τὸν νοῦν,
καὶ τῶν γραμμάτων
εὑρέτην·
ἔφη]
ὁ Ἀντώνιος·
Ὦι τοίνυν
ὁ νοῦς ὑγιαίνει,
οὐκ ἀναγκαῖα
τὰ γράμματα,
τοῦτο καὶ τοὺς
παρόντας[1] καὶ αὐτοὺς
ἐξέπληξεν[2]. ἀπῆλθον οὖν
θαυμάζοντες
ὅτι τοσαύτην[3] ἔβλεπον
[ἐν] ἰδιώτῃ σύνεσιν.
καὶ γὰρ οὐχ,
ὡς ἐν ὄρει τραφεὶς,
κἀκεῖ γέρων
γενόμενος,
ἄγριον
εἶχε τὸ ἦθος·

ἀλλὰ καὶ
χαρίεις ἦν ὡς
πολιτικός.

τὸν δὲ
λόγον εἶχεν
[ἠρτυμένον] τῷ θείῳ
[ἅλατι·]
ὥστε μηδένα
φθονεῖν,
χαίρειν δὲ (μᾶλλον) ἐπ' αὐτῷ
πάντας τοὺς
ἐρχομένους
πρὸς [αὐτόν.]

[1] Cod. ἐρχομένους [2] Cod. ἐδίδαξεν [3] Cod. τοιαύτην

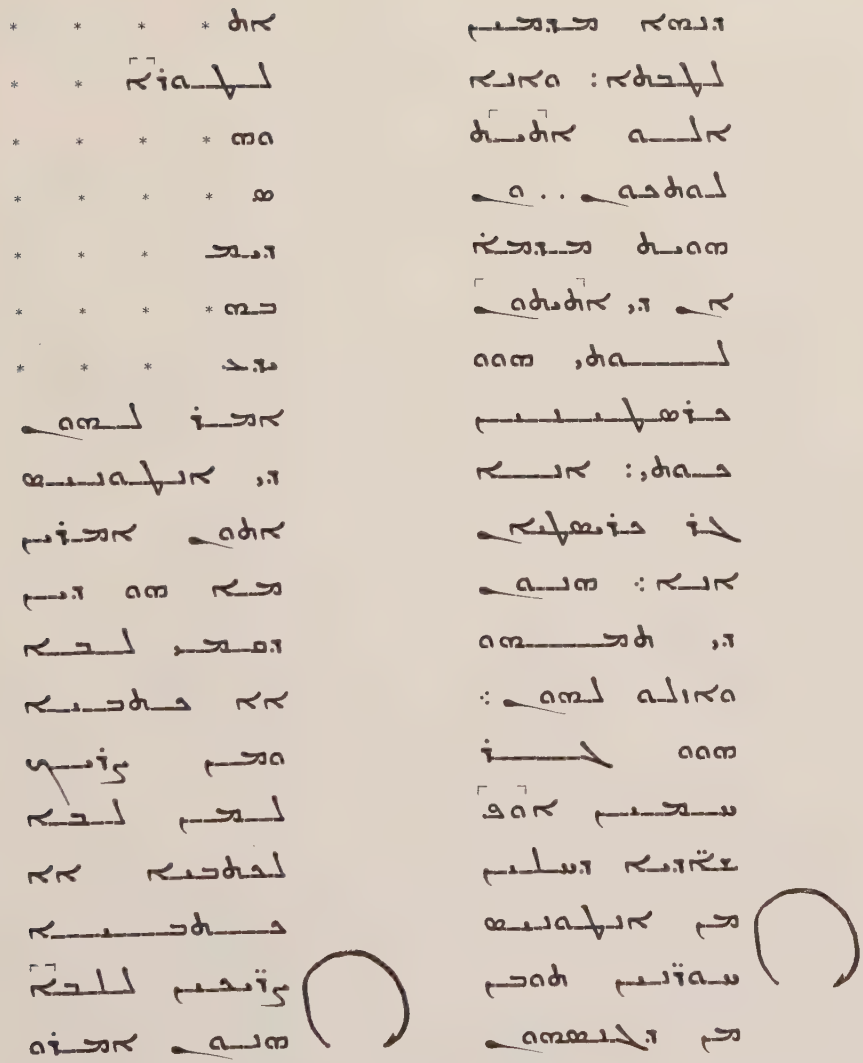


M. D. G.

τὰ καλὰ μιμεῖσθαι,
καὶ εἰ μὲν ἐγὼ
πρὸς ὑμᾶς ἠρχόμην,
ἐμιμησάμην ἂν ὑμᾶς·
εἰ δὲ ὑμεῖς
πρὸς ἐμὲ[1],
γίνεσθε[2]
ὡς ἐγώ·
Χριστιανὸς
γάρ εἰμι,
οἱ δὲ θαυμάζοντες,
ἀνεχώρουν·
ἔβλεπον γὰρ
τοὺς δαίμονας φοβουμένους
τὸν Ἀντώνιον.
ἄλλων δὲ πάλιν
τοιούτων

ἀπ[αντησάντων πρὸς αὐτὸν]
ἐν τῷ ὄρει
[τῷ ἔξω,
καὶ νομιζόντων
χλευάζειν,
ὅτι μὴ]
μεμάθηκε [γράμματα·]
λέγει πρὸς αὐτοὺς
ὁ Ἀντώνιος,
Ὑμεῖς (δὲ τί) λέγετε;
τί πρῶτόν
ἐστι; νοῦς
ἢ γράμματα;
καὶ τί τίνος
αἴτιον; ὁ νοῦς
τῶν γραμμάτων, ἢ
τὰ γράμματα
[3]τοῦ νοῦ;
τῶν δὲ εἰπόντων

[1] Cod. + ἤλθετε [2] Cod. + Χριστιανοὶ [3] Cod. + αἴτιον



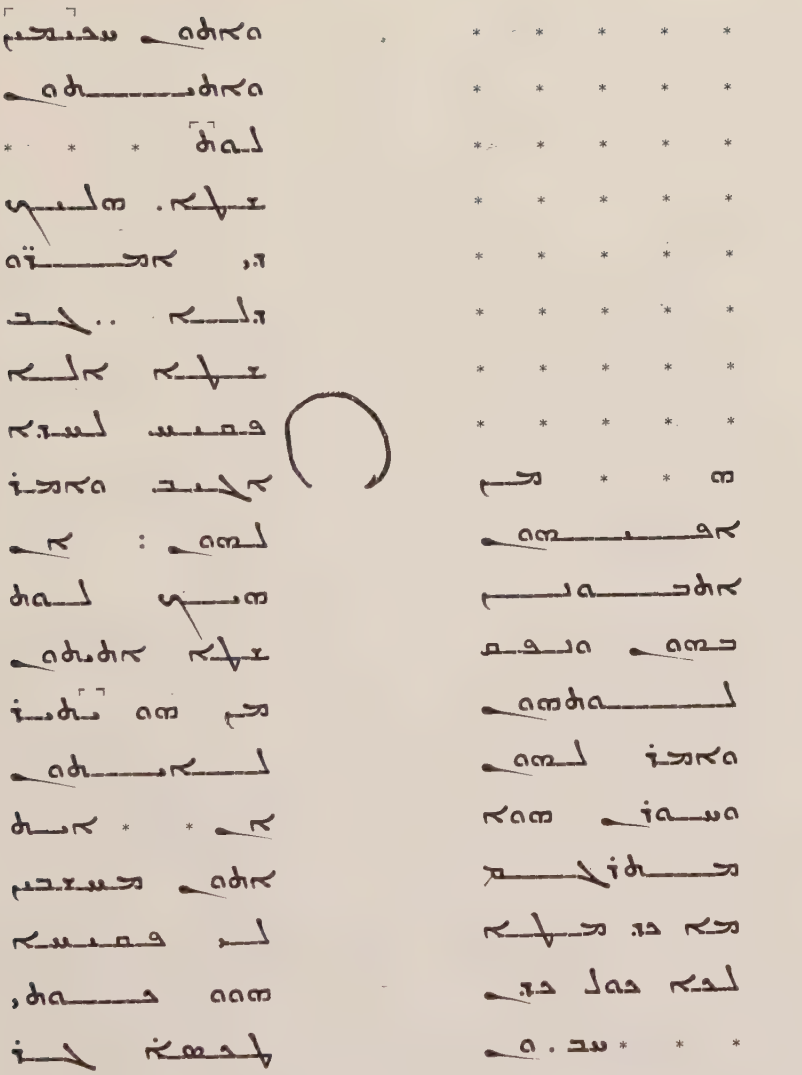
M. D. G.

[φιλόσοφοι
δύο ἦλθον
πρὸς-αὐτὸν
Ἕλληνες, νομίζοντες
δύνασθαι πειρᾶσαι
τὸν Ἀντώνιον· ἦν δὲ ἐν τῷ ὄρει
τῷ ἔξω· ὡς δὲ] ἐκ
τοῦ προσώπου[1]
συνεὶς
τοὺς (ἀνθρώπους,) ἐξελθὼν
πρὸς αὐτοὺς,
ἔφη[2]

[3]δι' ἑρμηνέως[3]·
Τί τοσοῦτον
ἐσκύλητε,
[ὦ φιλόσοφοι]

πρὸς
μωρὸν ἄνθρωπον; τῶν
δὲ εἰπόντων
μὴ εἶναι
μωρὸν αὐτὸν, ἀλλὰ
καὶ μάλα φρόνιμον·
[4]ἔφη
πρὸς αὐτούς· εἰ
μὲν πρὸς
μωρὸν ἤλθετε,
περιττὸς ὑμῶν
ὁ κάματος·
εἰ δὲ
νομίζετέ
με φρόνιμον εἶναι,
γίνεσθε, ὡς ἐγώ·
δεῖ γὰρ

[1] Cod. + αὐτῶν [2] Cod. + αὐτοῖς [3] Cod. καὶ ἄλλος διερμήνευσε
[4] Cod. + ἀπήντησε καὶ

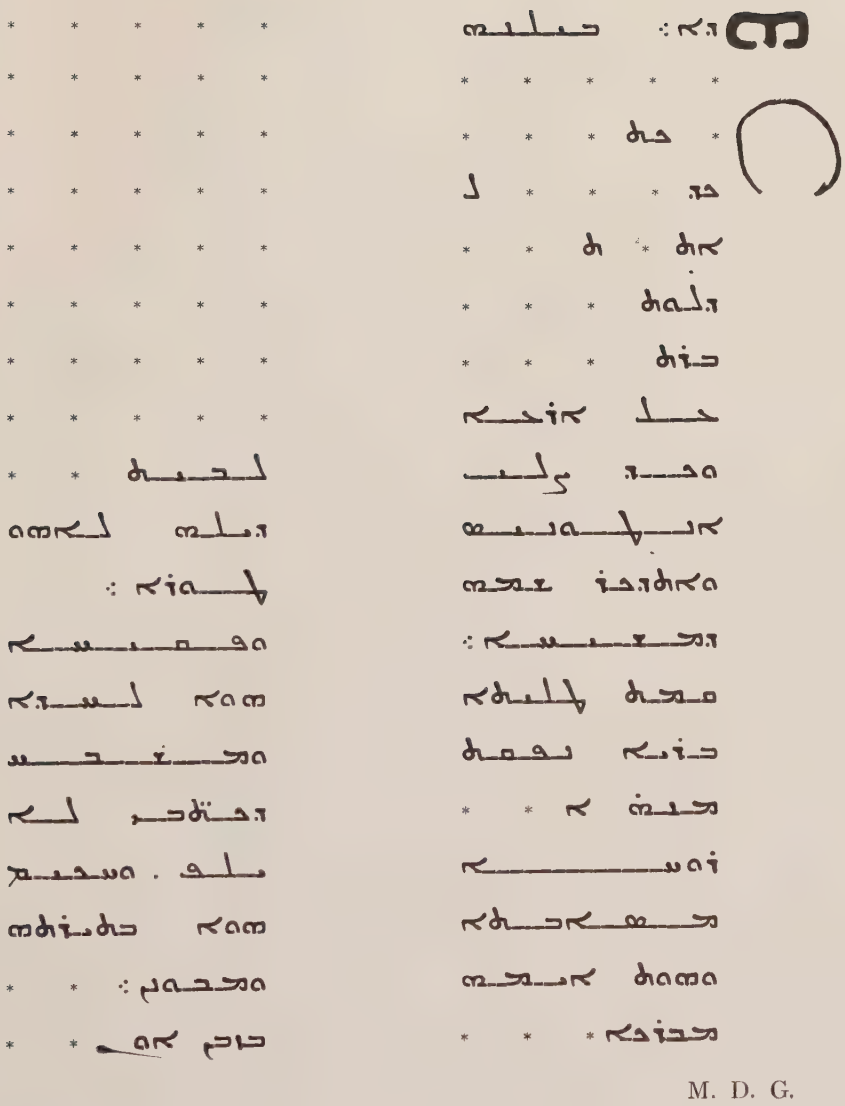


M. D. G.

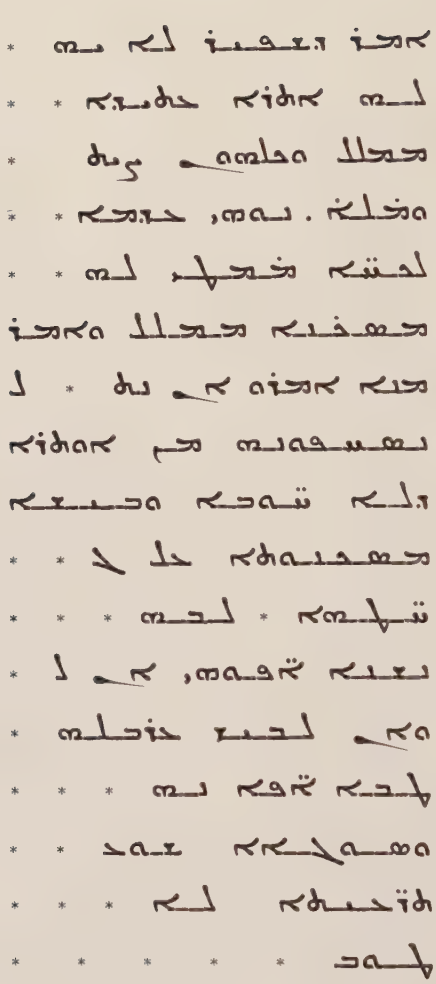
Athanasii
Vita S. Antonii
(Coloniae 1686,
p. 492, l. 21)

[ἀκούσας ὁ γέρων,
καὶ ἀξιωθεὶς
παρ' ἡμῖν, θέλων
ἔμενεν.
ὡς δὲ ἤγγισεν
ἡ γυνή·]
ἡ μὲν παῖς [ἔῤῥιπτο]
χαμαί.
τοῦ δὲ Ἀντωνίου
προσευξαμένου,
καὶ τὸν Χριστὸν
ὀνομάσαντος·
ἠγέρθη ἡ παῖς
ὑγιὴς, ἐξελθόντος
τοῦ
ἀκαθάρτου
δαίμονος.
ἥ τε μήτηρ
εὐλόγει [τὸν Θεὸν,]

[καὶ πάντες
ηὐχαρίστουν·
καὶ αὐτὸς δὲ
ἔχαιρεν
ἀποδημῶν,
ὡς] εἰς
τὸν ἴδιον
οἶκον, εἰς
τὸ ὄρος.
καὶ φρόνιμος δὲ
ἦν λίαν·
καὶ τὸ θαυμαστὸν,
ὅτι γράμματα μὴ
μαθὼν, ἀγχίνους
ἦν καὶ
συνετὸς [ἄνθρωπος].
ποτὲ γοῦν

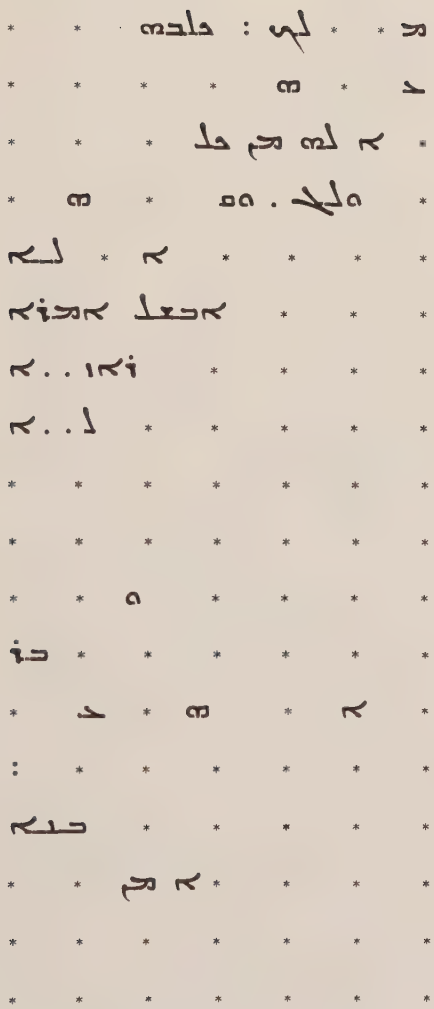


M. D. G.



M. D. G.

Fragmenta XXVII. XXVIII. legi non possunt.



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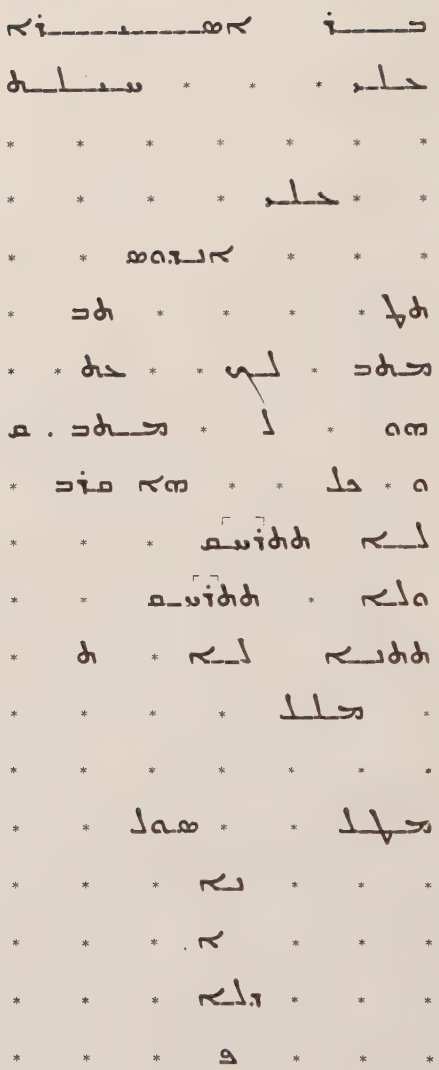
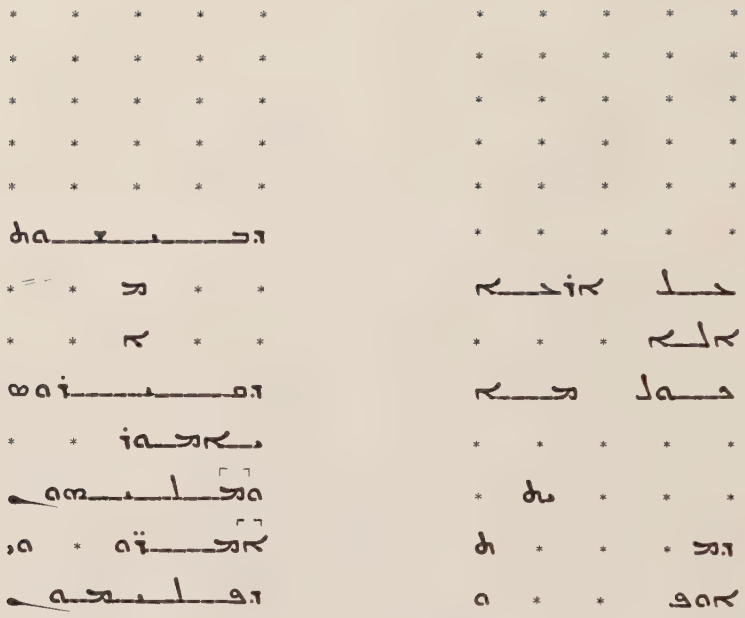


M. D. G.

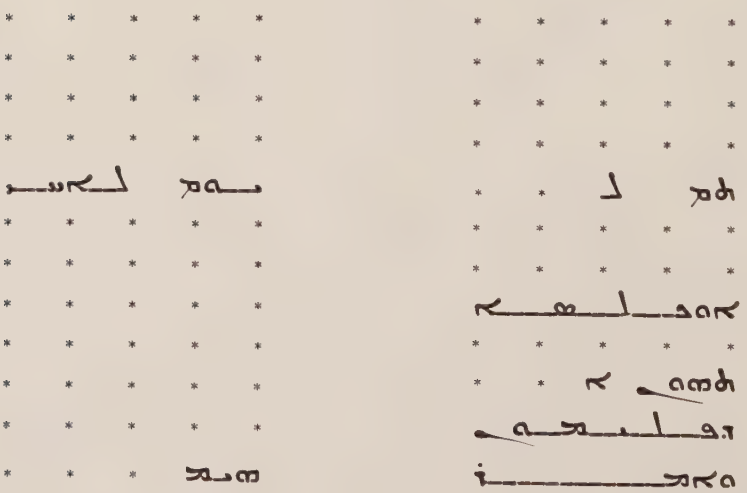
M. D. G.

[Fragment XXV a



A. S. L.

[Fragment XXV b



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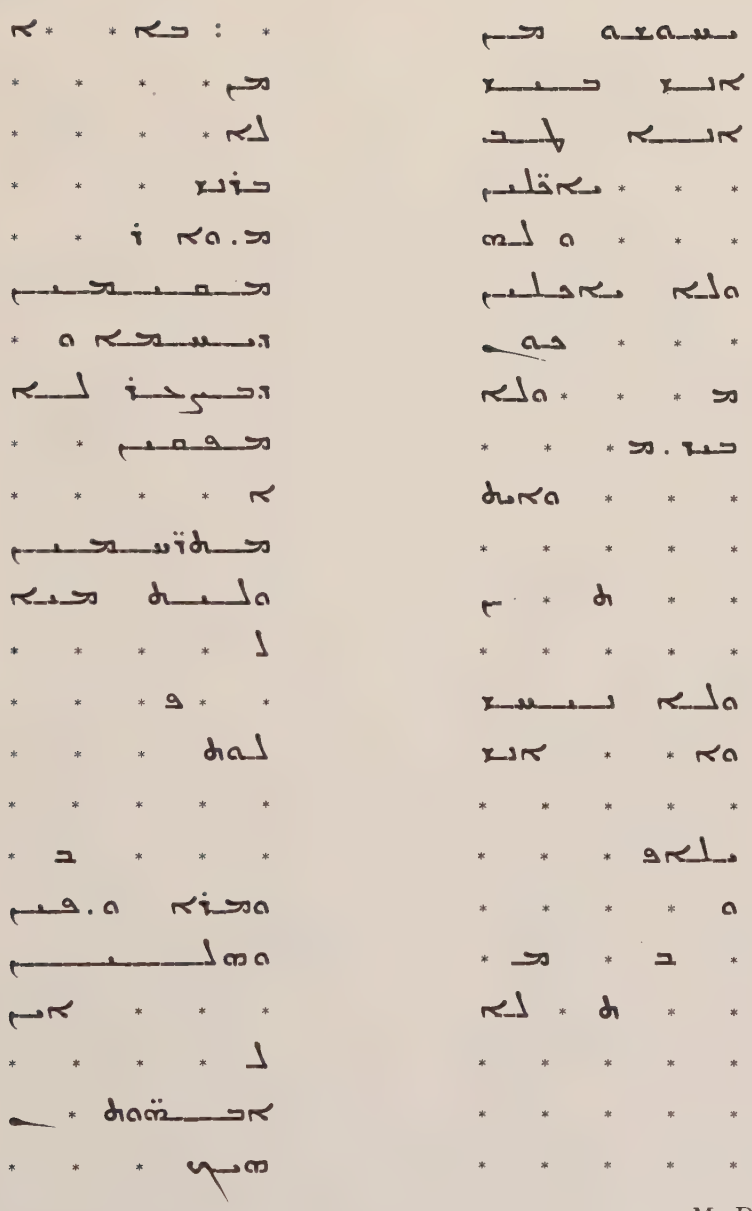

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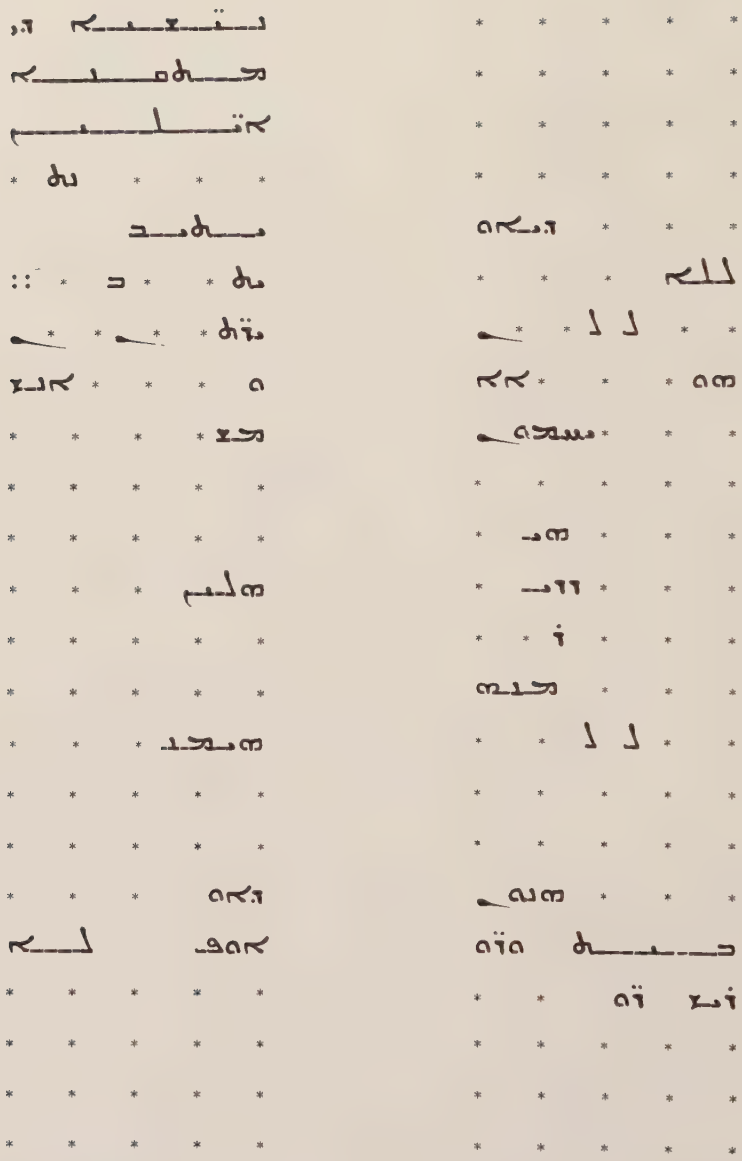

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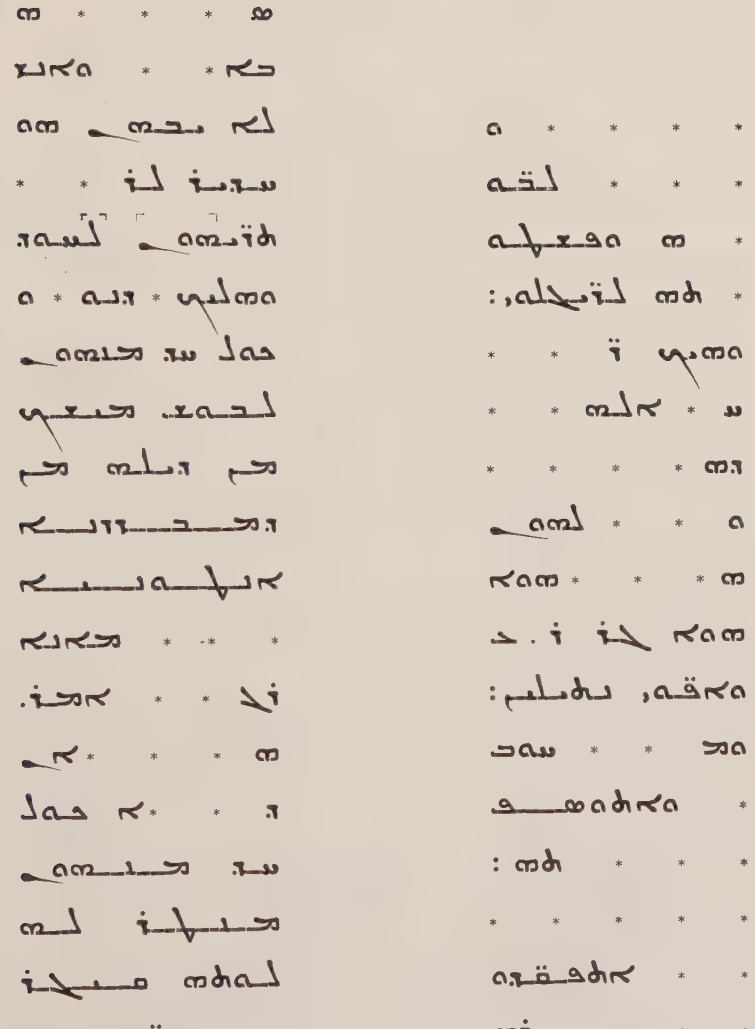
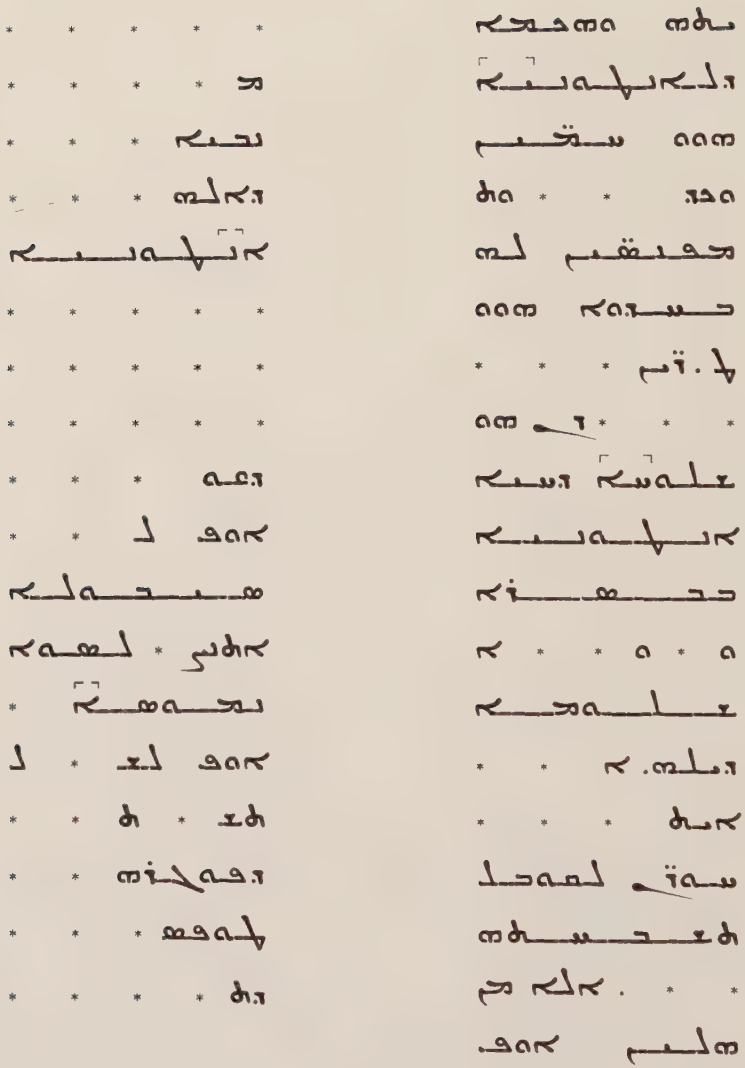
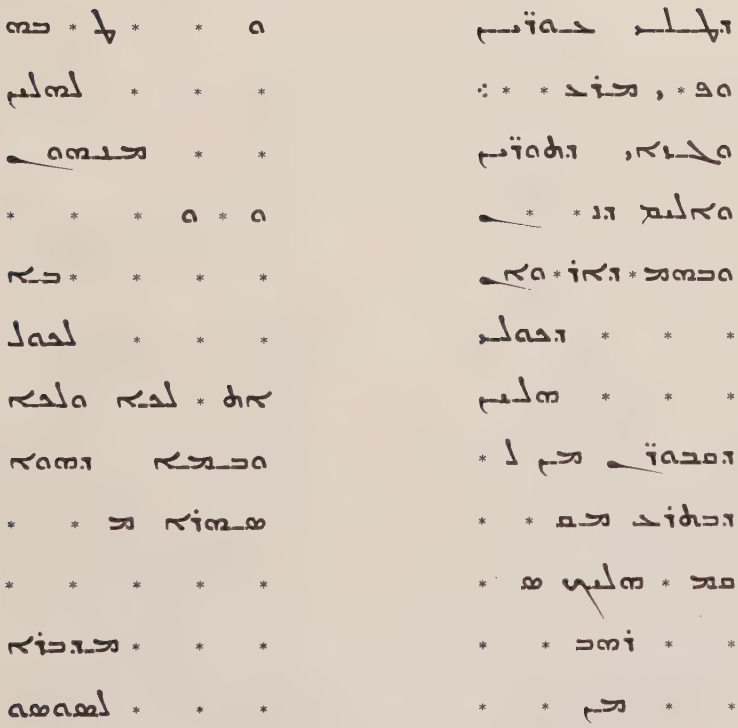


A. S. L.

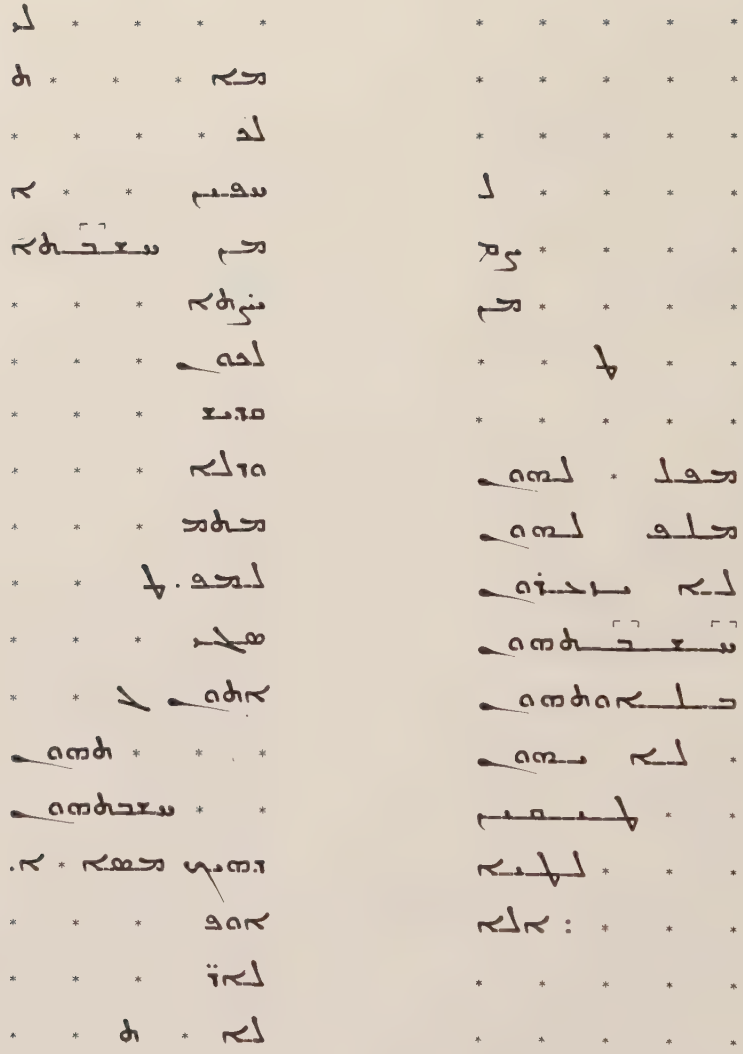


A. S. L.



verso legi non potest.

M. D. G.
A. S. L.



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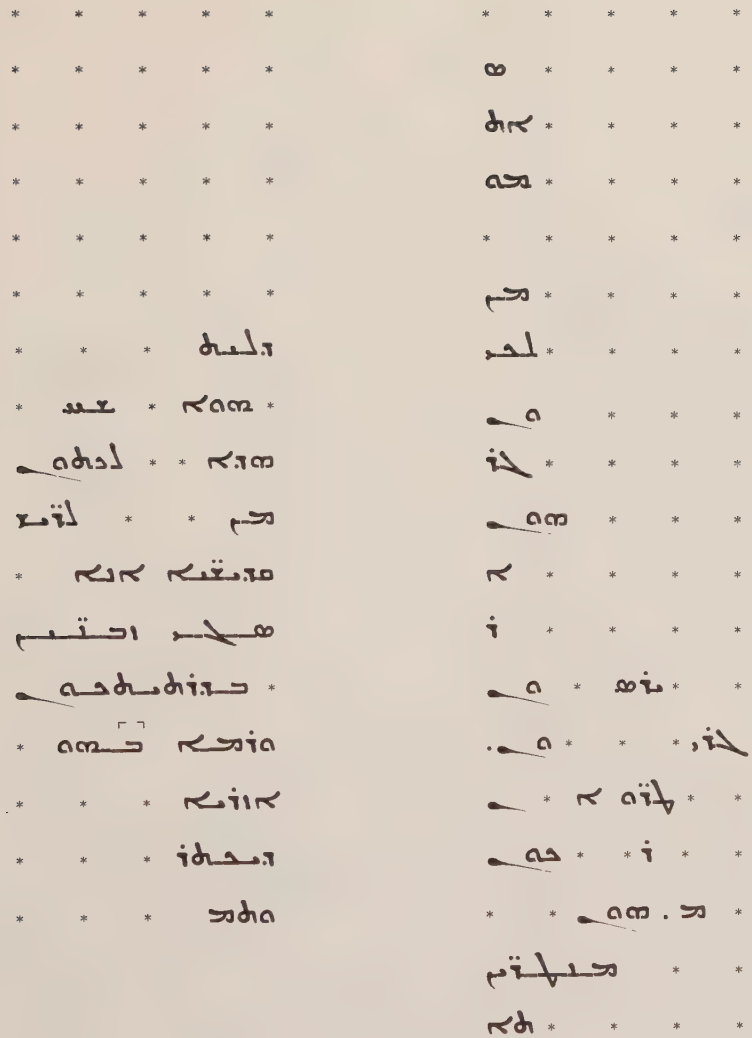
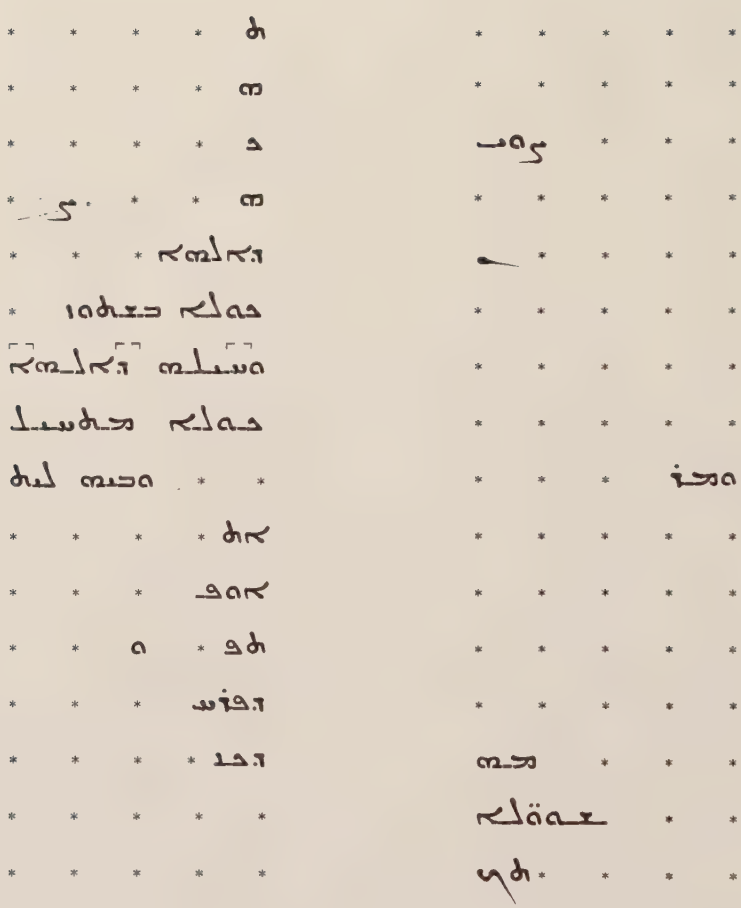
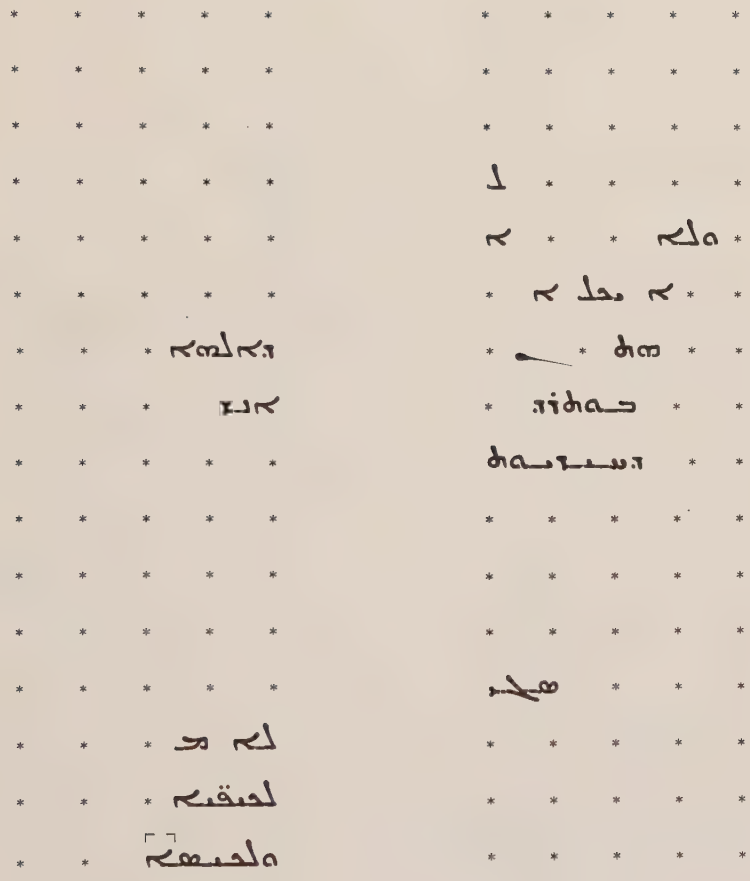


M. D. G.

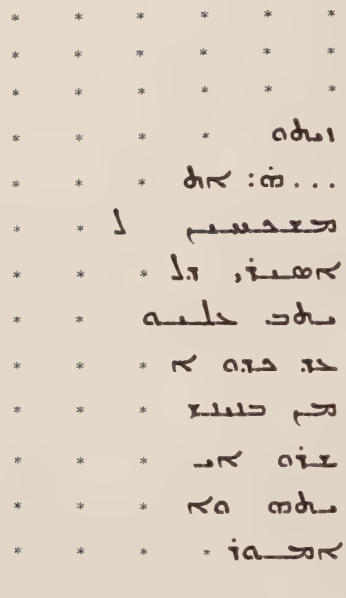


A. S. L.



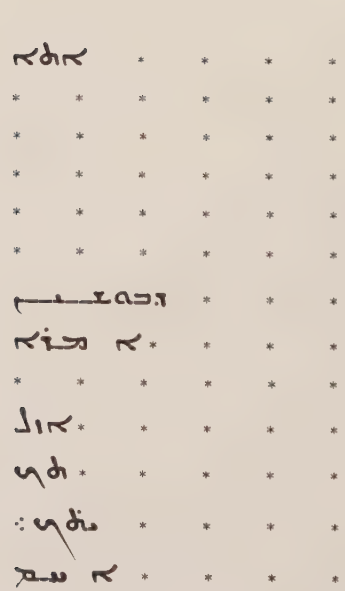
A. S. L.

[Fragment XIX a



A. S. L.

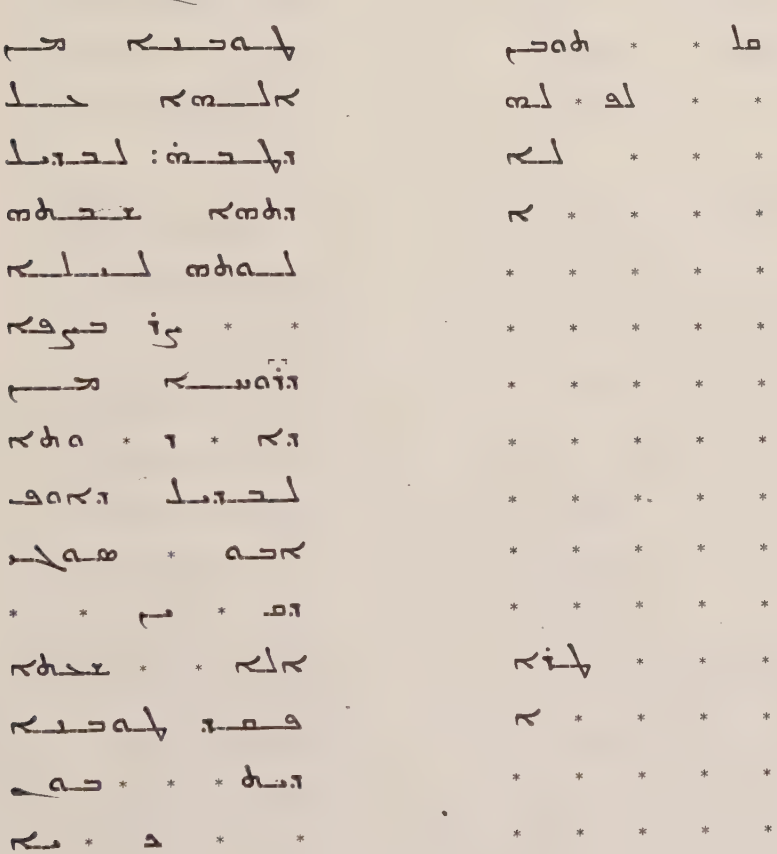
[Fragment XIX b



A. S. L.

A. S. L.

S. F.



M. D. G.

Frag. XVII legi non potest.

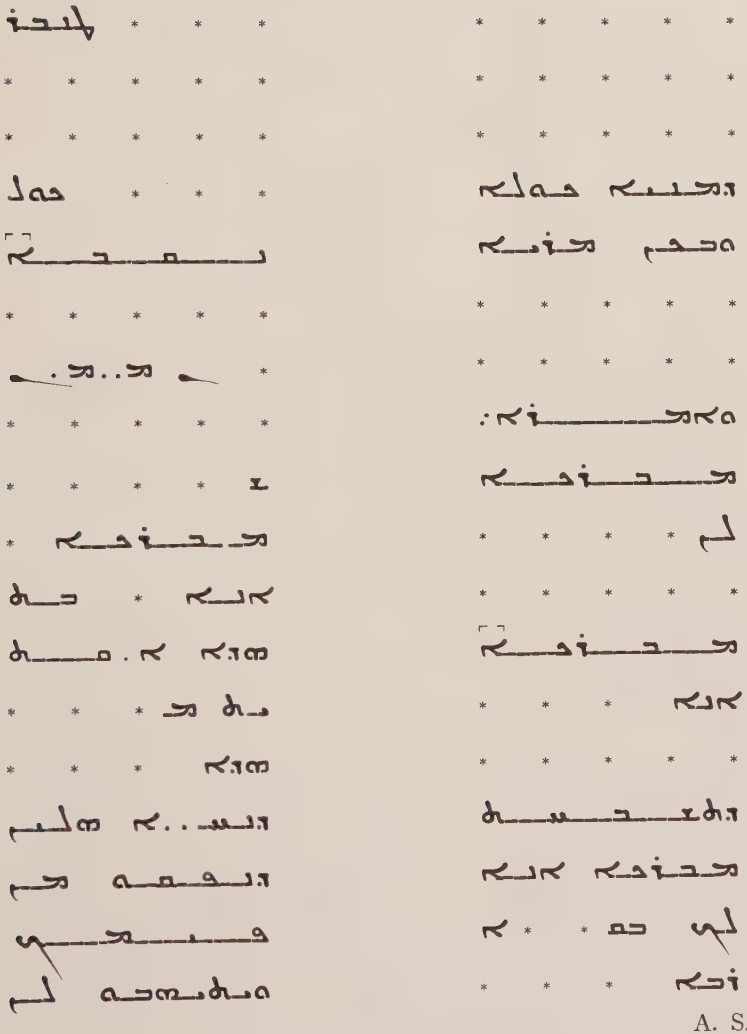
M. D. G.

hole

M. D. G.

Psalm cxviii. 10

M. D. G.



A. S. L.
M. D. G.

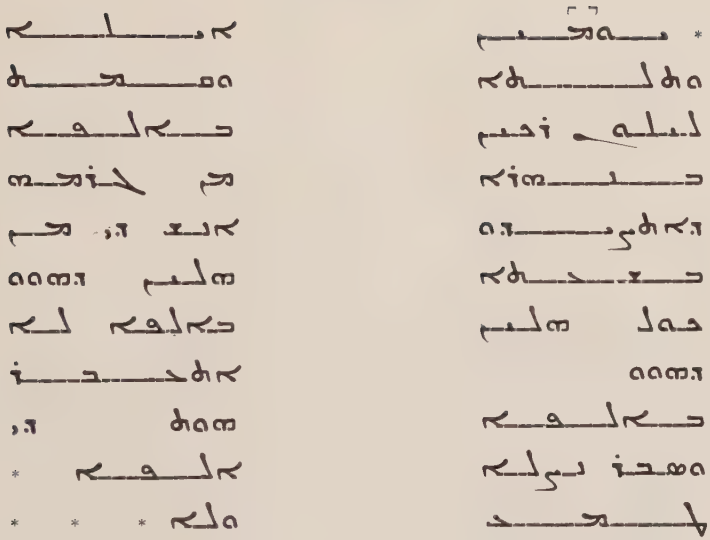
f. 2ª legi non potest.

Luke v. 27

A. S. L.

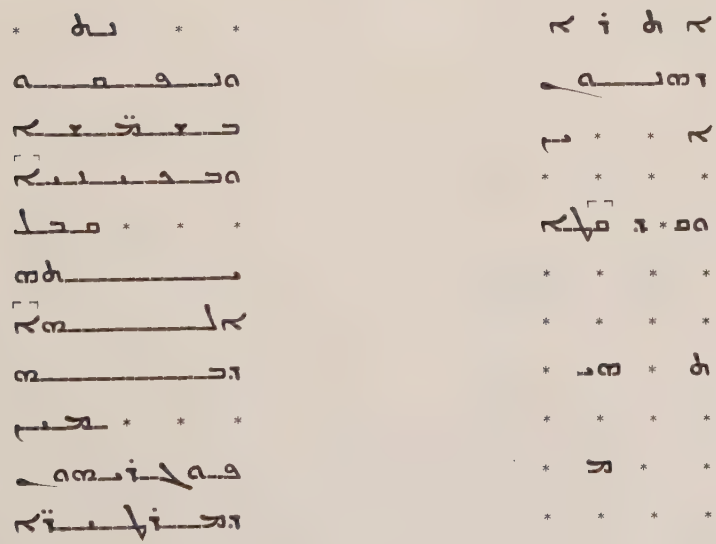
f. 1b legi non potest.

recto



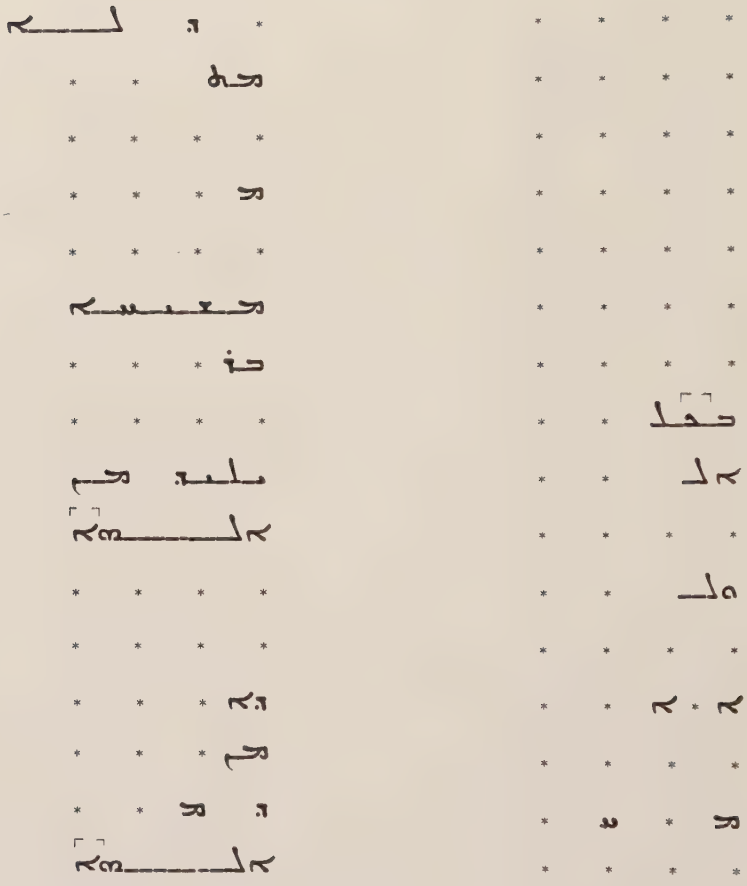
A. S. L.

verso

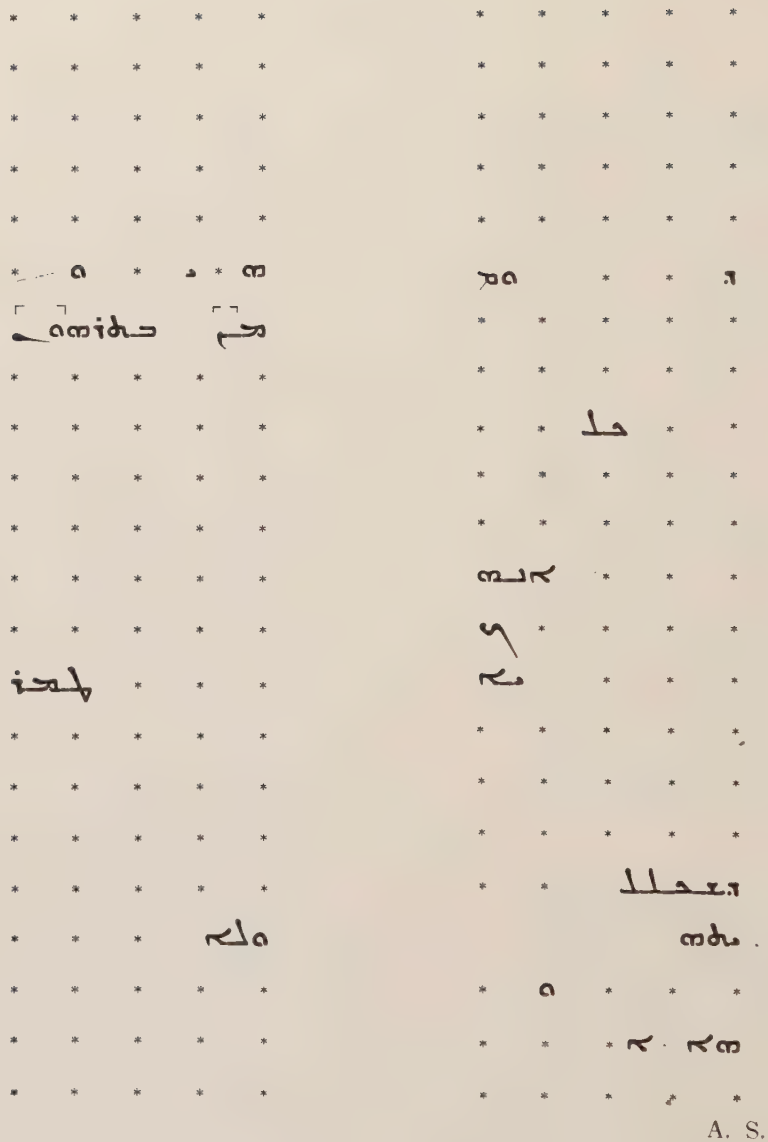


A. S. L.

Verso of Creed.



A. S. L.



A. S. L.

Is.xxxvii. 18, 19 ?

A. S. L.

Τίτος.

[βούλομαί σε
διαβεβαιοῦσθαι,
ἵνα φροντίζωσιν]
καλῶν ἔργων [προΐστασθαι]
οἱ πεπιστευκότες θεῷ.
Ταῦτά ἐστιν
καλὰ[1]
καὶ ὠφέλιμα
τοῖς ἀνθρώποις·
9 μωρὰς δὲ
ζητήσεις
καὶ γενεα-
λογίας
καὶ [ἔριν
καὶ μάχας
νομικὰς
περιίστασο, εἰσὶν
γὰρ ἀνωφελεῖς
καὶ μάταιοι.
10 αἱρετικὸν ἄνθρωπον
μετὰ μίαν
καὶ δευτέραν νουθεσίαν
11 παραιτοῦ, εἰδὼς
ὅτι ἐξέστραπται
ὁ τοιοῦτος
καὶ[2] ἁμαρτάνει,
ὢν αὐτο-
κατάκριτος.
12 Ὅταν[3] πέμψω
Ἀρτεμᾶν
πρὸς σὲ
ἢ Τύχικον,
σπούδασον ἐλθεῖν
[πρός με
εἰς Νικόπολιν,
ἐκεῖ γὰρ κέκρικα
παραχειμάσαι.]

[1] Cod. + γὰρ [2] Cod. + ὁ νοῦς αὐτοῦ [3] Cod. + δὲ

ܬܝܛܘܣ

Titus iii. 8

ܡܗܝܡܢܐ ܗܘ ܕܐܠܗܐ ܕܥܒܕܘ ܛܒܬܐ ܠܒܢܝ ܢܢܫܐ ܕܢܬܚܝܘܢ ܒܛܒܬܐ ܘܒܥܒܕܐ ܛܒܬܐ ܕܐܠܗܐ ܕܢܬܝܗܒ ܠܟܠ ܡܕܡ ܕܢܫܬܡܫܘܢ ܒܗ ܠܡܢ ܕܡܗܝܡܢܝܢ ܗܘܘ ܒܐܠܗܐ ܕܠܐ ܢܬܟܠܘܢ ܠܡܬܩܢܘ ܥܒܕܐ ܛܒܬܐ ܘܫܦܝܪܬܐ ܕܒܢܝ ܢܫܐ ܕܢܬܚܝܘܢ ܒܛܒܬܐ ܘܒܥܒܕܐ ܛܒܬܐ ܕܐܠܗܐ ܕܢܬܝܗܒ ܠܟܠ ܡܕܡ ܕܢܫܬܡܫܘܢ ܒܗ ܠܡܢ ܕܡܗܝܡܢܝܢ ܗܘܘ ܒܐܠܗܐ ܕܠܐ ܢܬܟܠܘܢ ܠܡܬܩܢܘ ܥܒܕܐ ܛܒܬܐ ܘܫܦܝܪܬܐ ܕܒܢܝ ܢܫܐ ܕܢܬܚܝܘܢ ܒܛܒܬܐ ܘܒ

9 ܥܒܕܐ ܛܒܬܐ ܘܫܦܝܪܬܐ ܕܒ[1]ܢܝ ܢܫܐ ܕܢܬ

10 ܚܝܘܢ ܒ

11 ܛ

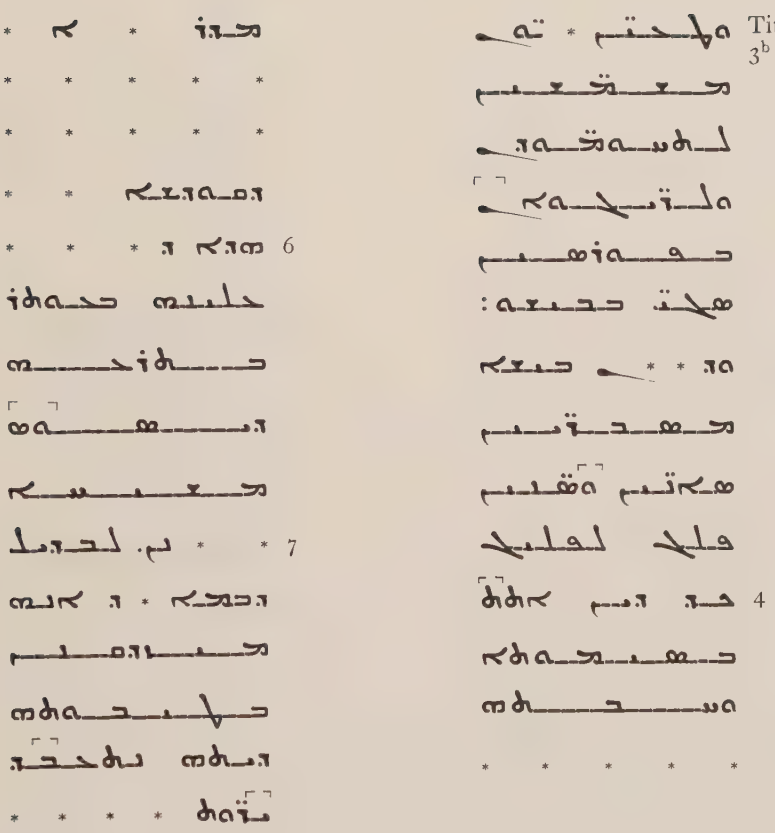
12 ܛ

[1] Cod. ܢܝ

3 πλανώμενοι,
δουλεύοντες
ἐπιθυμίαις
καὶ ἡδοναῖς
ποικίλαις
ἐν κακίᾳ
καὶ [φθόνῳ] διάγοντες,
στυγητοί,
μισοῦντες
ἀλλήλους.
4 ὅτε δὲ ἡ χρηστότης
[καὶ ἡ φιλανθρωπία]
ἐπεφάνη[1]
[τοῦ σωτῆρος ἡμῶν
5 θεοῦ, οὐκ ἐξ ἔργων
τῶν ἐν δικαιοσύνῃ
ἃ ἐποιήσαμεν ἡμεῖς
ἀλλὰ κατὰ τοῦ αὐτοῦ]
[ἔλεος ἔσωσεν ἡμᾶς διὰ
λουτροῦ παλινγενεσίας
καὶ ἀνακαινώσεως πνεύματος]
6 ἁγίου, οὗ [ἐξέχεεν]
ἐφ' ἡμᾶς πλουσίως
διὰ
Ἰησοῦ
Χριστοῦ
[τοῦ σωτῆρος ἡμῶν,]
7 ἵνα δικαιωθέντες
τῇ ἐκείνου χάριτι
κληρονόμοι γενηθῶμεν
[κατ' ἐλπίδα
ζωῆς αἰωνίου.
8 Πιστὸς
ὁ λόγος,
καὶ περὶ
τούτων]

[1] Cod. ἦλθε

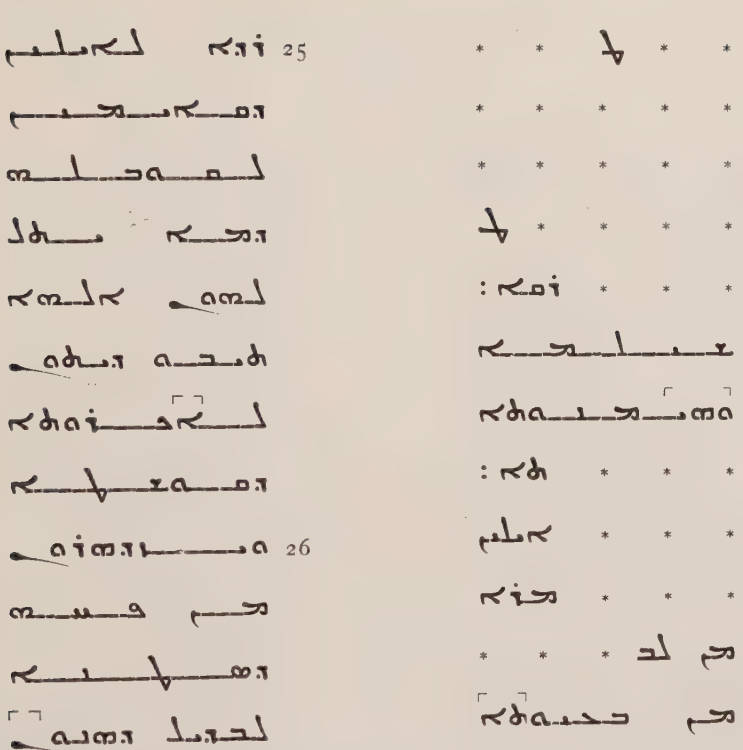
Titus iii. 3b



[σκεῦος εἰς τιμήν
ἡγιασμένον εὔχρηστον
τῷ δεσπότῃ, εἰς πᾶν
ἔργον ἀγαθὸν ἡτοιμασμένον.
22 τὰς δὲ νεωτερικὰς ἐπιθυμίας
φεῦγε, δίωκε δὲ
δικαιοσύνην, πίστιν,
ἀγάπην,] εἰρήνην[1]
[μετὰ τῶν
ἐπικαλουμένων] τὸν κύριον
ἐκ [καθαρᾶς] καρδίας.
23 τὰς δὲ μωρὰς
καὶ ἀπαιδεύτους
ζητήσεις
παραιτοῦ,
[εἰδὼς ὅτι γεννῶσι μάχας
24 δοῦλον δὲ κυρίου οὐ δεῖ
μάχεσθαι, ἀλλὰ ἤπιον
εἶναι πρὸς πάντας,
διδακτικόν, ἀνεξίκακον,
25 ἐν πραΰτητι]
παιδεύοντα
τοὺς ἀντι-
διατιθεμένους,
μή ποτε δώῃ
αὐτοῖς ὁ θεὸς
μετάνοιαν
εἰς ἐπίγνωσιν
ἀληθείας,
26 καὶ ἀνανήψωσιν
ἐκ τῆς τοῦ
διαβόλου παγίδος,
[2]ἐζωγρημένοι [ὑπ'
αὐτοῦ εἰς τὸ ἐκείνου
θέλημα.]

[1] Cod. + καὶ πίστιν

[2] Cod. + διότι εἰσὶν



II Tim. ii. 22

23

25

26

Δευτέρα.

16 τὰς (δὲ) βεβήλους κενο[φωνίας
περιίστασο· ἐπὶ
πλεῖον γὰρ[1]
προκόψουσιν[2]
ἀσεβείας,
17 καὶ ὁ λόγος αὐτῶν
ὡς
γάγγραινα
νομὴν ἕξει· ὧν ἐστὶν
Ὑμέναιος
καὶ Φίλητος, [οἵτινες περὶ
18 τὴν ἀλήθειαν] ἠστόχησαν,
[λέγοντες ἀνάστασιν ἤδη
γεγονέναι, καὶ ἀνατρέπουσιν
19 τήν τινων πίστιν. ὁ μέντοι
στερεὸς θεμέλιος
τοῦ θεοῦ ἕστηκεν
ἔχων τὴν σφραγῖδα ταύτην·]
[Ἔγνω] Κύριος
τοὺς ὄντας [αὐτοῦ]
καί [Ἀποστήτω ἀπὸ]
ἀδικίας [πᾶς]
ὁ ὀνο[μάζων]
τὸ ὄνομα [Κυρίου].
20 ἐν [μεγάλῃ δὲ] οἰκίᾳ
[οὐκ ἔστιν μόνον
σκεύη χρυσᾶ
καὶ] ἀργυρᾶ
[ἀλλὰ] καὶ
ξύλινα καὶ ὀστράκινα,
καὶ ἃ μὲν
εἰς τιμὴν ἃ δὲ
εἰς ἀτιμίαν.
21 [ἐὰν οὖν τις ἐκκαθάρῃ
ἑαυτὸν ἀπὸ τούτων ἔσται]

[1] Cod. δὲ + αὐταὶ

[2] Cod. + οὖν

ܟܬܒܐ

II Tim. ii. 16

ܡܢ ܟܠ ܡܠܬܐ ܕܠܐ ܡܬܩܢܐ ܠܗ ܐܠܐ ܕܡܬܪܒܐ ܠܫܘܬܦܘܬܐ ܕܠܐ ܡܬܩܢܐ ܠܗ ܐܠܐ ܕܡܬܪܒܐ ܠܫܘܬܦܘܬܐ

17 ܘܡܠܬܗܘܢ ܐܝܟ ܡܪܝܡ ܘܗܡܢܝܐܘܣ ܕܐܝܬܝܗܘܢ ܡܢ ܗܠܝܢ ܕܫܠܡܘ ܠܗܝ ܕܩܘܡܬܐ ܕܩܝܡܬܐ ܕܡܝܬܐ ܘܡܬܩܢ ܗܘܐ ܠܗ ܡܢ ܗܠܝܢ ܕܫܠܡܘ ܠܗ ܕܩܘܡܬܐ ܕܩܝܡܬܐ ܕܡܝܬܐ

18 ܘܡܢ ܗܢܐ ܐ ܢܬܡܪ ܕܩܘܡܬܐ ܕܩܝܡܬܐ ܕܡܝܬܐ ܘܡܬܩܢ ܗܘܐ ܠܗ ܡܢ ܗܠܝܢ ܕܫܠܡܘ ܠܗ ܕܩܘܡܬܐ ܕܩܝܡܬܐ ܕܡܝܬܐ

19 ܘܡܢ ܗܢܐ ܐ ܢܬܡܪ ܕܩܘܡܬܐ ܕܩܝܡܬܐ ܕܡܝܬܐ ܘܡܬܩܢ ܗܘܐ ܠܗ ܡܢ ܗܠܝܢ ܕܫܠܡܘ ܠܗ ܕܩܘܡܬܐ ܕܩܝܡܬܐ ܕܡܝܬܐ

20 ܕܩܘܡܬܐ ܕܩܝܡܬܐ ܕܡܝܬܐ ܘܡܬܩܢ ܗܘܐ ܠܗ ܡܢ ܗܠܝܢ ܕܫܠܡܘ ܠܗ ܕܩܘܡܬܐ ܕܩܝܡܬܐ ܕܡܝܬܐ

sic ܘܡܢ ܗܢܐ ܐ ܢܬܡܪ ܕܩܘܡܬܐ ܕܩܝܡܬܐ ܕܡܝܬܐ ܘܡܬܩܢ ܗܘܐ ܠܗ ܡܢ ܗܠܝܢ ܕܫܠܡܘ ܠܗ ܕܩܘܡܬܐ ܕܩܝܡܬܐ ܕܡܝܬܐ

ὁ ἀθετῶν[1]
οὐκ ἄνθρωπον
ἀθετεῖ[2] ἀλλὰ
τὸν θεὸν
τὸν διδόντα
τὸ πνεῦμα αὐτοῦ τὸ ἅγιον
εἰς ὑμᾶς.
9 Περὶ δὲ τῆς φιλ-
αδελφίας οὐ
χρείαν (ἔχετε) γράφειν
ὑμῖν, (αὐτοὶ)
γὰρ ὑμεῖς θεοδίδακτοί
(ἐστε)
εἰς τὸ ἀγαπᾶν ἀλλήλους·
10 [3]καὶ γὰρ[3]
ποιεῖτε
αὐτὸ εἰς πάντας
τοὺς ἀδελφοὺς τοὺς
ἐν ὅλῃ τῇ Μα[κεδονίᾳ.
Παρακαλοῦμεν
δὲ
ὑμᾶς
ἀδελφοὶ]
περισσεύειν
[μᾶλλον]
11 καὶ (φιλοτιμεῖσθαι) ἡσυχάζειν
[4]καὶ πράσσειν τὰ ἴδια[4]
(καὶ ἐργάζεσθαι
ταῖς χερσὶν ὑμῶν
καθὼς ὑμῖν
12 παρηγγείλαμεν), ἵνα
περιπατῆτε εὐσχημόνως πρὸς
τοὺς ἔξω
καὶ μηδενὸς
χρείαν
ἔχητε.
13 Οὐ θέλομεν[5]
δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί,
περὶ τῶν κοιμωμένων
ἵνα μὴ λυπῆσθε
καθὼς καὶ οἱ λοιποὶ
οἱ μὴ ἔχοντες
ἐλπίδα.
14 εἰ γὰρ πιστεύομεν
ὅτι Ἰησοῦς
ἀπέθανεν καὶ ἀνέστη,
[οὕτως] καὶ
[ὁ θεὸς] τοὺς

[1] Cod. ὁ μαχόμενος ἀνθρώπῳ [2] Cod. μάχεται [3] Cod. ὅπως
[4] Cod. καὶ ὁμιλεῖν ταῖς ὁμιλίαις ὑμῶν [5] Cod. θέλω

I Thess. iv. 8

9

10

11

12

13

14

A. S. L.

1 Λοιπόν, ἀδελφοί,
ἐρωτῶμεν ὑμᾶς
καὶ παρακαλοῦμεν[1]
ἐν κυρίῳ
Ἰησοῦ ἵνα καθὼς
παρελάβετε παρ' ἡμῶν
τὸ πῶς δεῖ ὑμᾶς
περιπατεῖν
καὶ ἀρέσκειν θεῷ,
καθὼς
καὶ περιπατεῖτε
ἵνα περισσεύητε
μᾶλλον.
2 οἴδατε
γὰρ τίνας
παραγγελίας ἐδώκαμεν
ὑμῖν διὰ τοῦ κυρίου
Ἰησοῦ.
3 Τοῦτο γάρ (ἐστιν) θέλημα
τοῦ θεοῦ,
ὁ ἁγιασμὸς ὑμῶν,
ἀπέχεσθαι ὑμᾶς
ἀπὸ τῆς πορνείας,
4 εἰδέναι
ἕκαστον ὑμῶν
τὸ ἑαυτοῦ σκεῦος
κτᾶσθαι [2]ἐν ἁγιασμῷ
5 καὶ τιμῇ[2], μὴ
ἐν πάθει
ἐπιθυμίας
καθάπερ (καὶ) τὰ ἔθνη
τὰ μὴ εἰδότα τὸν θεόν,
6 τὸ μὴ ὑπερβαίνειν (καὶ πλεο-
νεκτεῖν)
ἐν [τῷ πράγματι]
τὸν ἀδελφὸν αὐτοῦ,
διότι ἔκδικος
Κύριος περὶ
πάντων τούτων,
καθὼς καὶ προ-
είπαμεν ὑμῖν
καὶ διεμαρτυράμεθα.
7 οὐ γὰρ ἐκάλεσεν
[ἡμᾶς
ὁ θεὸς
ἐπὶ ἀκαθαρσίᾳ
ἀλλ' ἐν ἁγιασμῷ.
8 τοιγαροῦν]

[1] Cod. + ὑμᾶς [2] Cod. ἐν τιμῇ καὶ ἁγιασμῷ

I Thess. iv. 1

2

3

4

5

6

7

(hole)

A. S. L.

[καὶ ἡμεῖς ὑμᾶς,]
7 διὰ τοῦτο [παρεκλήθημεν,
ἀδελφοί, ἐφ' ὑμῖν
ἐπὶ πάσῃ τῇ ἀνάγκῃ
καὶ] θλίψει ἡμῶν
[διὰ τῆς ὑμῶν πίστεως,
8 ὅτι νῦν ζῶμεν
ἐὰν ὑμεῖς
στήκετε
ἐν Κυρίῳ.]
9 τίνα γὰρ
εὐχαριστίαν
δυνάμεθα
τῷ θεῷ ἀνταποδοῦναι
περὶ ὑμῶν
ἐπὶ πάσῃ
τῇ χαρᾷ ᾗ
χαίρομεν
δι' ὑμᾶς
ἔμπ[ροσθεν
τοῦ θεοῦ ἡμῶν,
10 νυκτὸς καὶ ἡμέρας
ὑπερεκπερισσοῦ
δεόμενοι]
εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον
[καὶ καταρτίσαι]
τὰ ὑστερήματα
τῆς πίστεως ὑμῶν;
11 Αὐτὸς δὲ ὁ θεὸς (καὶ)
πατὴρ ἡμῶν καὶ ὁ Κύριος ἡμῶν
Ἰησοῦς[1]
κατευθύναι τὴν ὁδὸν ἡμῶν
12 πρὸς ὑμᾶς· (ὑμᾶς δὲ) ὁ
κύριος πλεονάσαι
καὶ περισσεύσαι τῇ ἀγάπῃ
εἰς ἀλλή-
λους καὶ εἰς
πάντας,
καθάπερ καὶ
13 ἡμεῖς (εἰς ὑμᾶς,) εἰς τὸ
στηρίξαι ὑμῶν τὰς καρδίας
ἀμέμπτους
ἐν ἁγιωσύνῃ ἔμπροσθεν
τοῦ θεοῦ (καὶ) πατρὸς ἡμῶν
ἐν τῇ παρουσίᾳ
τοῦ κυρίου ἡμῶν Ἰησοῦ[2]
μετὰ
πάντων τῶν ἁγίων αὐτοῦ.

[1] Cod. + Χριστὸς

[2] Cod. + Χριστοῦ

I Thess. iii.

7

(torn away)

8

9

10

11

12

13

A. S. L.

1 στέγον[τες]
ηὐδοκήσαμεν[1] καταλειφθῆναι
ἐν Ἀθήναις
μόνοι
2 καὶ ἐπέμψαμεν[2]
Τιμόθεον
τὸν ἀδελφὸν ἡμῶν[3]
[καὶ διάκονον τοῦ θεοῦ]
ἐν τῷ εὐαγγελίῳ
[4]τοῦ χριστοῦ[5]

εἰς τὸ στηρίξαι ὑμᾶς
καὶ [παρακαλέσαι[6]]
ὑπὲρ
τῆς πίστεως ὑμῶν
3 τὸ μηδένα
σαίνεσθαι ἐν ταῖς
θλίψεσιν ταύταις. αὐτοὶ
γὰρ οἴδατε ὅτι εἰς τοῦτο
κεί[μεθα·]
4 καὶ γὰρ ὅτε
πρὸς ὑμᾶς ἦμεν
(προ)ελέγομεν ὑμῖν
ὅτι [μέλλομεν
θλίβεσθαι, καθὼς
καὶ ἐγένετο
καὶ οἴδατε.]
5 διὰ τοῦτο
κἀγὼ [μηκέτι
στέγων]
ἔπεμψα
[εἰς τὸ γνῶναι
τὴν πίστιν ὑμῶν
μή πως ἐπείρασεν] ὑμᾶς
[ὁ πειράζων
καὶ εἰς κενὸν]
γένηται ὁ κόπος ἡμῶν.
6 Ἄρτι (δὲ) ἐλθόντος
Τιμοθέου
πρὸς ἡμᾶς ἀφ'
ὑμῶν καὶ εὐαγγελισαμένου ἡμῖν
τὴν πίστιν[7]
καὶ τὴν ἀγάπην ὑμῶν
[καὶ ὅτι ἔχετε
μνείαν ἡμῶν] ἀγαθὴν
[πάντοτε ἐπιποθοῦντες
ἡμᾶς ἰδεῖν καθάπερ]

[1] Cod. + γὰρ [2] Cod. + ὑμῖν [3] Cod. + καὶ σύνεργον ἡμῶν [4] Cod. τοῦ θεοῦ
[5] Cod. + καὶ σύνεργον τοῦ χριστοῦ [6] Cod. + ὑμᾶς [7] Cod. + ὑμῶν

I Thess. iii. 1

2

3

4

5

6

A. S. L.

τὰ νοήματα τῶν
ἀπίστων
[1]εἰς τὸ μὴ
αὐγάσαι[1]
τὸν φωτισμὸν
τοῦ εὐαγγελίου
τῆς δόξης
τοῦ χριστοῦ, ὅς
ἐστιν εἰκὼν
τοῦ θεοῦ[2].
5 οὐ γὰρ[3] ἑαυτοὺς
κηρύσσομεν ἀλλὰ
Χριστὸν Ἰησοῦν
κύριον, ἑαυτοὺς δὲ
δούλους ὑμῶν διὰ
6 Ἰησοῦν. ὅτι ὁ θεὸς
ὁ εἰπών
Ἐκ σκότους
[φῶς] λάμψει ὃς
ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν[4]
πρὸς φωτισμὸν
τῆς γνώσεως
τῆς δόξης
τοῦ θεοῦ ἐν προσώπῳ
[5]Χριστοῦ.

7 Ἔχο[μεν] δὲ
τὸν θησαυρὸν τοῦτον
ἐν [ὀστρακίνοις] σκεύεσιν,
ἵνα (ἡ ὑπερβολὴ
τῆς δυνάμεως) ᾖ
τοῦ θεοῦ καὶ μὴ
8 ἐξ ἡμῶν· ἐν παντὶ
θλιβόμενοι ἀλλ'
οὐ στενοχωρούμενοι,
[ἀπορούμενοι] ἀλλ'
οὐκ ἐξαπορούμενοι,
9 διωκόμενοι ἀλλ'
οὐκ ἐγκαταλειπόμενοι,
καταβαλλόμενοι ἀλλ'
οὐκ ἀπολλύμενοι,
10 πάντοτε τὴν νέκρωσιν

[1] Cod. ἵνα μὴ βλέπωσι [2] Cod. + μὴ αὐγάσαι αὐτοῖς [3] Cod. + ἡμᾶς
[4] Cod. ὑμῶν [5] Cod. + Ἰησοῦ

II Cor. iv. 4

7

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16 [ἡνίκα δὲ ἐὰν ἐπιστρέψῃ]
πρὸς Κύριον,
πε[ριαιρεῖται] τὸ κάλυμμα.
17 ὁ δὲ κύριος τὸ
πνεῦμά ἐστιν· [οὗ δὲ]
τὸ πνεῦμα Κυρίου
[1][ἐλευθερία.]
18 ἡμεῖς δὲ
πάντες
ἀνακεκαλυμμένῳ προσώπῳ
τὴν δόξαν
Κυρίου[2]
κατοπτριζόμενοι
τὴν αὐτὴν
εἰκόνα
μεταμορφούμεθα
ἀπὸ δόξης
εἰς δόξαν, καθάπερ
ἀπὸ κυρίου
πνεύματος.
1 Διὰ τοῦτο,
[ἔχοντες τὴν διακονίαν]
[ταύτην καθὼς]
ἠλεήθημεν,
[οὐκ ἐγκακοῦμεν,
2 ἀλλὰ ἀπειπάμεθα
τὰ κρυπτὰ
τῆς αἰσχύνης,] μὴ
περιπατοῦντες
ἐν πανουργίᾳ
μηδὲ δολοῦντες
τὸν λόγον τοῦ θεοῦ,
ἀλλὰ τῇ φανερώσει
τῆς ἀληθείας[3]
συνιστάνοντες ἑαυτοὺς
πρὸς πᾶσαν συνείδησιν
ἀνθρώπων ἐνώπιον
3 τοῦ θεοῦ. εἰ δὲ
καὶ ἔστιν κεκαλυμμένον
τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς
ἀπολλυμένοις ἐστὶν
4 κεκαλυμμένον, ἐν οἷς
ὁ θεὸς τοῦ
αἰῶνος τούτου ἐτ[ύφλωσεν]

[1] Cod. + ἐκεῖ [2] Cod. + ἡμεῖς [3] Cod. + δὲ

II Cor. iii. 16

17

18

2

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4

iv. 1

A. S. L.

[τῆς κατακρίσεως]
δόξα[1]
πολλῷ [μᾶλλον
περισσεύει]
ἡ δια[κονία τῆς δικαιοσύνης]
δό[ξῃ.
10 καὶ γὰρ οὐ
δεδόξασται]
τὸ δεδοξασμένον ἐν τούτῳ
[τῷ μέρει εἵνεκεν
τῆς ὑπερβαλλούσης
11 δόξης·] εἰ
γὰρ τὸ καταργούμενον
διὰ δόξης, πολλῷ
μᾶλλον τὸ
μένον
ἐν δόξῃ.
12 Ἔχοντες οὖν
[τοι]αύτην ἐλπίδα
πολλῇ παρρησίᾳ
13 χρ[ώμεθα,] καὶ οὐ
καθάπερ Μωυσῆς
[ἐτίθει]
κάλυμμα ἐπὶ
τὸ πρόσωπον αὐτοῦ, πρὸς
τὸ μὴ ἀτενίσαι τοὺς υἱοὺς
Ἰσραὴλ
εἰς τὸ τέλος τοῦ
14 καταργουμένου. ἀλλὰ
ἐπωρώθη
τὰ νοήματα αὐτῶν.
ἄχρι γὰρ
τῆς σήμερον ἡμέρας
τὸ αὐτὸ
κάλυμμα
ἐπὶ τῇ ἀναγνώσει
τῆς παλαιᾶς
διαθήκης
μένει [μὴ] ἀνακαλυπτόμενον,
ὅτι ἐν Χριστῷ
15 καταργεῖται, ἀλλ' ἕως
σήμερον ἡνίκα ἂν
ἀναγινώσκηται Μωυσῆς
κάλυμμα[2]
ἐπὶ τὴν καρδίαν αὐτῶν κεῖ-
ται[3].

[1] Cod. ἐν δόξῃ [2] Cod. τὸ κάλυμμα τοῦτο [3] Cod. ἐστιν

	* * * ܕܝܢ.	II Cor. iii. 9
ܕܐ ܡܫܬܐ	ܕܡܫܬܥܒܕܐ	
ܕܐܬܐ, ܕܐܬܐ	* * * ܡܐ	
ܕܐ ܡܫܬܐ ܕܐ	* * * * ܕ	
ܕܐܬܐ	* * * ܕܐܬܐ	
ܕܐܬܐ, ܕܐܬܐ	* * * ܕܐ	
ܐܠܐ ܕܐܬܐ. 14	* * * * 10	
,ܕܐ	ܐ * * * ܕ	
ܕܐ	ܕܐ ܕܐ	
ܕ ܐܠܐ ܕ	* * * * *	
ܕܐ ܕܐ	ܐ * * * *	
ܡ ܡ * *	ܐ * * * 11	
ܕ ܡ	ܕ ܡ ܕܐ	
ܕ ܡ	ܕ ܡ	
ܕ ܡ	ܕ	
* ܕ * * *	ܕ	
,ܡ	ܕ ܐ ܕ 12	
ܕ ܐ ܐ 15	* ܡ	
ܕ ܐ ܕ	ܕ	
ܕ	ܐ * * * 13	
ܕ[1]	ܕ	
ܐ ܕ	* * ܐ * * ܕ	

[1] sic in Cod.

A. S. L.

[ἐνγεγραμμένη ἐν ταῖς καρδίαις
ἡμῶν, γινωσκομένη]
καὶ ἀναγινωσκομένη ὑπὸ
πάντων (ἀνθρώπων)·
3 φανερούμενοι[1] ὅτι ἐστὲ
ἐπιστολὴ [Χριστοῦ]
διακονηθεῖσα ὑφ' ἡμῶν,
ἐνγεγραμμένη οὐ
[μέλανι] ἀλλὰ
πνεύματι θεοῦ
ζῶντος, οὐκ ἐν πλαξὶν
λιθίναις ἀλλ'
ἐν πλαξὶν καρδίαις
σαρκίναις.
4 [Πεποίθησιν] δὲ
[τοιαύτην] ἔχομεν
διὰ τοῦ χριστοῦ πρὸς
5 τὸν θεόν. οὐχ
[ὅτι ἀφ' ἑαυτῶν] ἱκανοί ἐσμεν
λογίσασθαί [τι]
ὡς ἐξ[2] αὐτῶν
ἀλλ' ἡ ἱκανότης ἡμῶν
6 [ἐκ τοῦ θεοῦ, ὃς καὶ]
ἱκάνωσεν ἡμᾶς
διακόνους [καινῆς] διαθήκης
. . . . . .
. . . . . οὐ
γράμματος ἀλλὰ
πνεύματος.
τὸ [γὰρ] γράμμα ἀποκτείνει,
τὸ δὲ πνεῦμα ζωοποιεῖ.
7 Εἰ δὲ ἡ διακονία
τοῦ θανάτου
[ἐν γράμμασιν]
ἐντετυπωμένη λίθοις
(ἐγενήθη) ἐν δόξῃ, ὥστε
μὴ δύνασθαι
[ἀτενίσαι] τοὺς υἱοὺς
Ἰσραὴλ [εἰς τὸ πρόσωπον
Μωυσέως] διὰ τὴν δόξαν
τοῦ προσώπου αὐτοῦ
8 τὴν καταργουμένην, πῶς
οὐχὶ μᾶλλον ἡ διακονία
τοῦ πνεύματος ἔσται
9 ἐν δόξῃ; εἰ
[γὰρ] ἡ διακ[ονία]

[1] Syr. Cod. γινωσκόμενοι.

[2] Syr. Cod. + ἡμῶν.

II Cor. iii. 2

3

4

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[1] sic in Cod.

A. S. L.

15 Ἐὰν ἀγαπᾶτέ . . . . . .

με, τὰς[1] . . . . . .

ἐντολὰς [τὰς ἐμὰς] . . . . . .

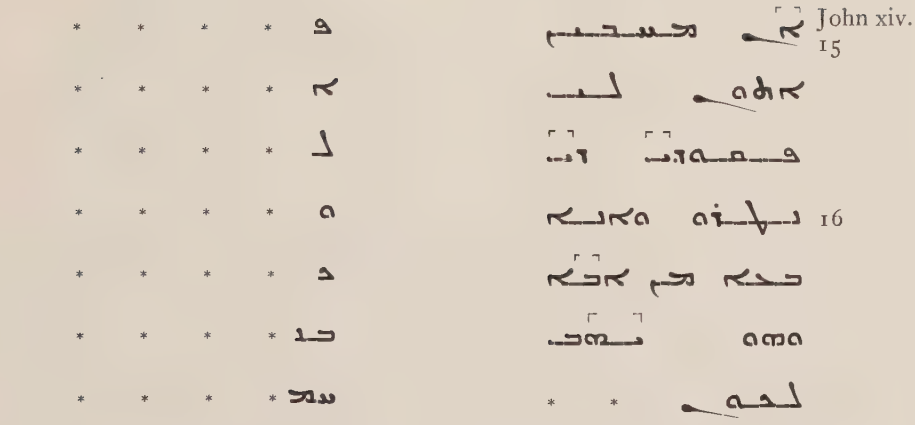
16 τηρήσετε· κἀγὼ . . . . . .

ἐρωτήσω τὸν πατέρα . . . . . .

[καὶ ἄλλον παράκλητον . . . . . .

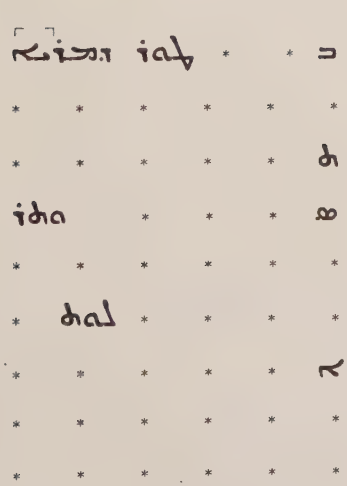
δώσει] ὑμῖν . . . . . .

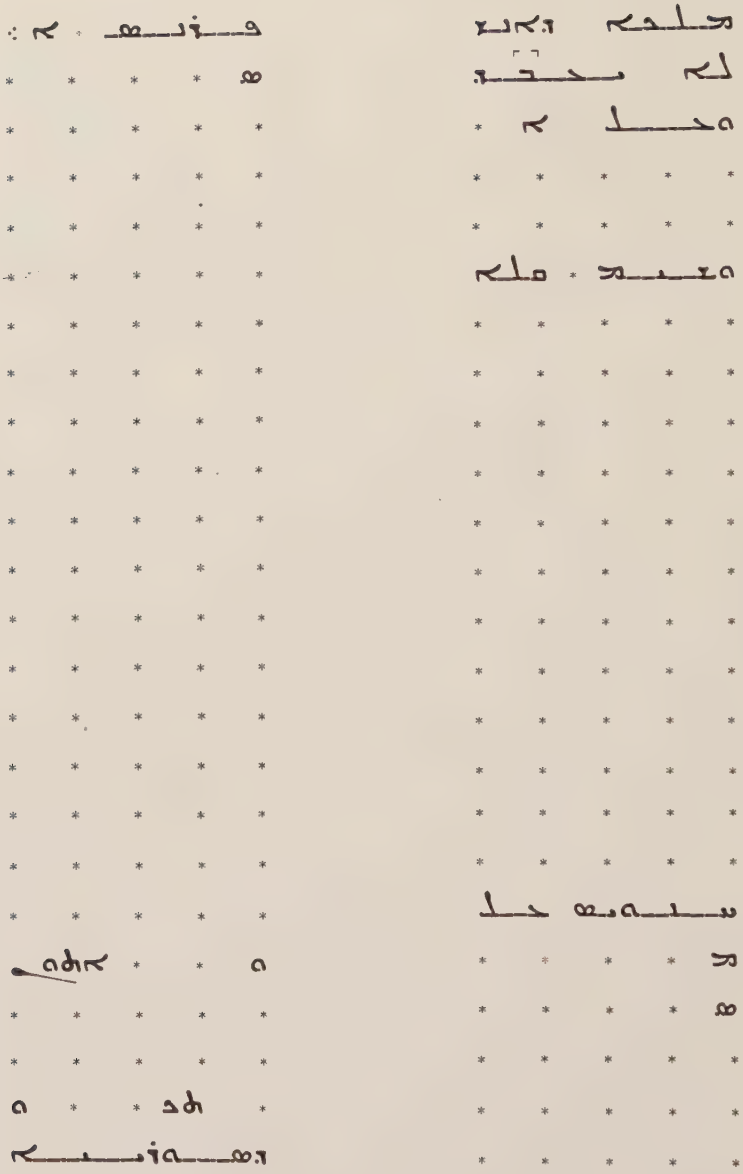
[1] + δὲ



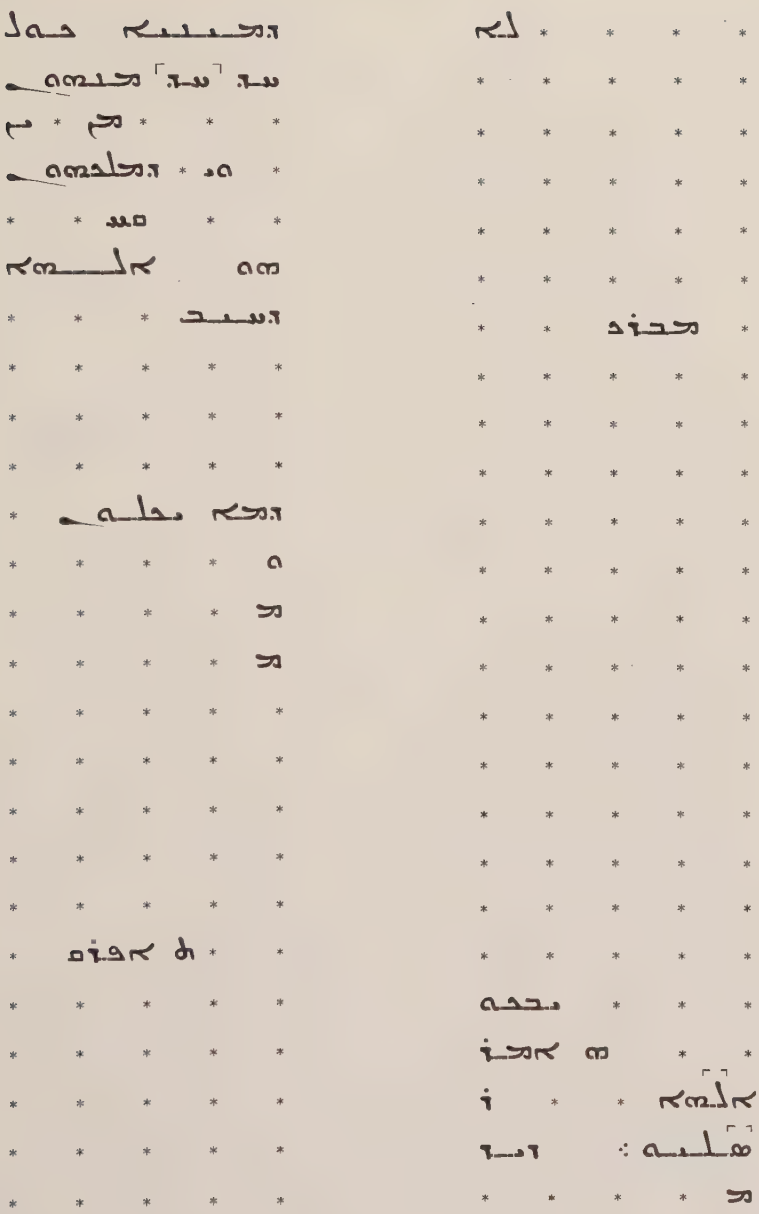
M. D. G.

Fragment VIIIb]





A. S. L.



A. S. L.

Cod. March. f. 45 recto

ἐν Σιὼν· ἁγιάσατε
νηστείαν· κηρύξατε
16 θεραπείαν Συναγάγετε
λαὸν· [1]ἁγιάσατε ἐκκλησίαν·
ἐκλέξασθε[2] πρεσβυτέρους·
συναγάγετε[3]
[4]νηπια[4] θηλάζοντα μαστοὺς·
[1]ἐξελθέτω νυμφίος
ἐκ τοῦ νυμφῶνος[5]
καὶ νύμφη ἐκ τοῦ
17 παστοῦ αὐτῆς· ʼαναμέσον
τῆς κρηπίδος τοῦ θυσιαστηριου.
κλαύσονται οἱ ἱερεῖς
οἱ λειτουργοῦντες
τῷ Κυρίῳ. καὶ ἐροῦσιν
Φεῖσαι[6] Κύριε τοῦ
λαοῦ σου. καὶ μὴ
δῷς τὴν κληρονομίαν σου
εἰς ὄνειδος. [του]
κατάρξαι
αὐτων [ἔθνη. ὅπως]

f. 45 verso

μὴ [εἴπωσιν ἐν τοῖς]
ἔθνεσι. ποῦ ἔστιν
ὁ θεὸς αὐτων·
18 Καὶ εξήλωσεν Κύριος
τὴν γῆν αὐτου· καὶ ἐφείσατο
τοῦ λαοῦ αὐτου·
19 Καὶ ἀπεκρίθη Κύριος.
καὶ εἶπεν τῷ λαῷ αὐτοῦ·
ἰδοὺ ἐγὼ
ἐξαποστέλλω ὑμῖν
τὸν σῖτον καὶ τὸν οἶνον
καὶ τὸ ἔλαιον·
καὶ ἐμπλησθήσεσθε[7]
αὐτῶν· καὶ οὐ
δώσω ὑμᾶς (οὐκέτι)
εἰς ὀνειδισμὸν ἐν
20 τοῖς ἔθνεσιν· Καὶ τὸν
ἀπὸ βορρᾶ
ἐκδιώξω ἀφ' ὑμῶν
καὶ ἐξῶισω αὐτὸν
εἰς γῆν ἀν
υδρον·
[καὶ ἀφανιῶ] τὸ πρόσωπον
[αὐτοῦ εἰς τὴν θάλασσαν]

Syriac Codex

[1] + καὶ
[2] καὶ συναγάγετε
[3] om. συναγάγετε
[4] ἐφήβους καὶ
[5] κοιτῶνος αὐτοῦ

Codex Marchalianus

[6] sic
[7] ἐμπλησθησεσθαε

Joel ii. 15 b

16 ܐܝܟ ܕܡܫܟܚܐ ܕܥܠܡܐ
ܕܡܬܟܢܫܝܢ ܒܟܠܗ ܐܪܥ

Cod. March. f. 44 verso, l. 24 ἡ γῆ· καὶ σεισθήσεται[1]
ὁ οὐρανός[2]· ὁ ἥλιος
καὶ ἡ σελήνη συσκοτάσουσι·
καὶ τὰ ἄστρα [3]οὐ δώσουσι[3]
τὸ φέγγος αὐτῶν·
11 καὶ Κύριος δωσει
φωνὴν αὐτοῦ. πρὸ
προσώπου δυνάμεως αὐτοῦ·
f. 45 recto ὅτι πολλὴ ἔστιν
σφόδρα ἡ παρεμβολὴ αὐτοῦ·
ὅτι[4] ἰσχυρὰ ἔργα
λόγων[5] αὐτοῦ· διότι[6] μεγάλη
ἡμέρα[7]
τοῦ Κυρίου μεγάλη καὶ ἐπιφανὴς
σφόδρα καὶ τίς
ἔσται ἱκανὸς αὐτῇ:

12 καὶ νῦν λέγει
Κύριος (ὁ θεὸς ὑμων·)
ἐπιστράφητε
πρός με ἐξ ὅλης
καρδίας ὑμῶν. ἐν νηστείᾳ·
καὶ ἐν κλαυθμῷ
13 καὶ ἐν κοπετῷ· καὶ διαρρήξατε
τὰς καρδίας ὑμῶν. καὶ μὴ
τὰ ἱμάτια ὑμῶν·
καὶ ἐπιστράφητε πρὸς
κύριον τὸν θεὸν ὑμῶν·
ὅτι ἐλεήμων καὶ οἰκτίρμων
ἐστὶν· μακρό
θυμος καὶ πολυ
έλεος· καὶ μετανοῶν
14 ἐπὶ[8] κακίαις· Τίς
οἶδεν. εἰ ἐπιστρέψει.
καὶ μετανοήσει· καὶ ὑπολείψεται
ὀπίσω αὐτοῦ εὐλογίαν:
θυσίαν καὶ σπονδὴν.
Κυρίῳ τῷ θεῷ ὑμῶν[9].

15 [Σαλπίσατε σαλπιγγι]

Syriac Codex

[1] σεισθήσονται [2] οἱ οὐρανοί [3] δύσουσι [4] καὶ [5] λόγου
[6] om. διότι [7] ἡ ἡμέρα [8] + ταῖς [9] ἡμῶν

Joel ii.
10

11

12

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14

15

(hole)

A. S. L.

Cod. March. f. 25 recto

τοῦ κυρίου· καὶ δίκαιοι
πορεύσονται ἐν αὐταῖς·
[οἱ δὲ ἀσεβεῖς
ἀσθενήσουσιν] ἐν αὐταῖς· ÷

f. 43 recto

Λόγος Κυρίου.
ὅς ἐγένήθη πρὸς
Ἰωὴλ τὸν
τοῦ βαθουήλ·
2 ἀκούσατε (δὴ) ταῦτα
οἱ πρέσβύτεροι· καὶ ἐνωτίσασθε
πάντες οἱ κατοικοῦντες
τὴν γῆν· [εἰ γέγονεν]
τοῖ[αῦτα]
ἐν ταῖς ἡμέραις ὑμῶν. καὶ[1]
ἐν ταῖς ἡμέραις
τῶν πατέρων ὑμῶν
3 ὑπὲρ αὐτῶν[2] τοῖς τέκνοις ὑμῶν
διηγήσασθε καὶ τὰ τέκνα ὑμῶν.
τοῖς τέκνοις αὐτῶν. καὶ τὰ τέκνα αὐτῶν.
εἰς γενεὰν ἑτέραν·
4 τὰ κατάλοιπα
τῆς κάμπης. κατέφαγεν
ἡ ἀκρὶς· καὶ τὰ
κατάλοιπα τῆς ἀκρίδος.
κατέφαγεν ὁ βροῦχος·
καὶ τὰ κατάλοιπα
τοῦ βρούχου. κατέφαγεν
5 ἡ ἐρυσίβη· Εκνήψατε
οἱ μεθύοντες (ἐξ οἴνου αὐτῶν·)
καὶ κλαύσατε· [3]θρηνήσατε πάντες
οἱ πίνοντες
οἶνον εἰς μέθην·
ὅτι ἐξῆρται[4] ἐκ στόματος ὑμῶν
6 [εὐφροσύνη καὶ χαρά·] Ὅτι
[ἔθνος] ἀνέβη
[ἐπὶ τὴν γῆν μου.]

Syriac Codex

[1] ἢ [2] αὐτοῦ [3] + καὶ [4] παρῆλθε

Hosea xiv. 10 b

(hole) * * * ܐ

ܒ * * * ܡܝ

Joel i. 1

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A. S. L.

Cod. March. f. 24 verso [ἐφ·] ἵππον οὐκ
ἀναβησόμεθα[1]· οὐκ
ἔτι οὐ μὴ εἴπωμεν
[θεοὶ ἡμῶν
τοῖς ἔργοις τῶν
χειρῶν ἡμῶν·
ὁ ἐν σοὶ, ἐλεήσει
ὀρφανόν·
5 ἰασομαι τὰς κατοικίας
αὐτῶν· ἀγαπήσω αὐτοὺς
ὁμολόγως, ὅτι ἀπεστρεψε]
τὴν ὀργήν μου ἀπ' αὐτῶν·
f. 25 recto 6 ἔσομαι ὡς
δρόσος τῷ ἰσραὴλ·
[ἀνθήσει] ὡς
κρίνον
[καὶ βαλεῖ τας ρίζας
αὐτοῦ. ὡς ὁ λίβανος·
7 πορεύσονται
οἱ κλάδοι αὐτοῦ
καὶ ἔσται ὡς ἐλαία]
κατάκαρπος· καὶ ἡ ὀσ-
φρησία[2] αὐτοῦ
ὡς Λιβάνου·
8 [3]Επιστρέ[ψουσιν.]
καὶ καθιοῦνται ὑπὸ τὴν σκέ-
πην αὐτοῦ·
ζήσονται. [καὶ μεθυσθήσονται
σίτῳ. καὶ ἐξανθήσει]
ὡς ἄμπελος
[3]τὸ μνημόσυνον αὐτοῦ ὡς
οἶνος Λιβάνου
9 [4]τῷ Ἐφραὶμ[4]·
τί αὐτῷ[5] ἔτι
καὶ εἰδόλοις: ἐγὼ
ἐταπείνωσα αὐτὸν
καὶ [κατισχύσω] αὐτόν·
ἐγω ὡς
ἄρκευθος πυκάζουσα
[ἐξ ἐμοῦ ὁ καρπός σου]
10 εὕρηται· τίς
σοφὸς: (καὶ) συνήσει
ταῦτα· [ἢ συνετὸς:
(καὶ) ἐπιγνώσεται αὐτά·
ὅτι εὐθεῖαι
αἱ ὁδοὶ]

Syriac Codex

[1] ἱππεύσομεν [3] + καὶ
[4] καὶ ἐρεῖ Ἐφραὶμ [5] μοι

Cod. March.

[2] sic

Hosea xiv. 4

8

(hole)

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A. S. L.

Cod. Chis. [καὶ ἐπισκέψομα ἀν
τοὺς ἀγαθῶσαι ἀυτοὺς
κὰι φυτεύσω ἀυτοὺς
ἐν τῆι γῆι ταύτηι
ἐν πίστει, καὶ ἐν πά
σηι καρδίαι μου κὰι
ἐν πάσηι ψυχῆι μου
42 ὅτι οὕτως εἶπεν] κσ
f. 66 b I καθὼς ἐπήγαγον
ἐπὶ τὸν λαὸν τοῦτο ~
πάντα τὰ κακὰ
τὰ μεγάλα ταῦτα.
οὕτως ἐγὼ ἐπάξω
ἐπ᾽ ἀυτοὺς ※ σὺμ,᾽
πάντα τὰ ἀγαθὰ
ἃ ἐγὼ ἐλάλησα ἐ
43 π᾽ ἀυτούς· καὶ κτη
σθήσονται ※ ἔτι ※ [ἀ
γροὶ ἐν] τῆι γῆι ταυ
τηι,᾽ ἧι σὺ λέγεις. [ἄ
βατός ἐστιν] ἀπὸ ἀν
θρώπου κὰι κτή
νους· καὶ παρε
δόθησαν εἰς χεῖρας
44 χαλδαίων· [ἀγροὺς
ἐν ἀργυριῳ κτησο ~
ται. καὶ γραψεις ἐις
βιβλίον κὰι σφραγι
ῆι. κὰι διαμαρτύ
ρη[1] μαρτυρίας ἐν
γῆι βενιαμὶν. κὰι
κυκλόθεν ἱερου
σαλὴμ. κὰι ἐν πό
λεσιν ἰούδα. κὰι
ἐν πόλεσι τοῦ ὄρους
II κὰι εν πόλεσι τῆς
σεφηλᾶ. κὰι ἐν πό
λεσι τῆς ναγὲβ· ὅτι
ἀποστρέψω τὰς ἀ
ποικίας ἀυτῶν φ^{H}
κσ·]

[1] sic

42 * * * * * Jer. xxxii.

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A. S. L.

Cod. Chis. f. 66 a I

[(αὐτοῖς) ὀυ
δὲ ἀνέβη ἐπὶ] καρδί
αν μου. τοῦ ποιῆσαι
τὸ βδέλυγμα τοῦτο.
πρὸς τὸ ἐφαμαρτεῖ ~
36 τὸν ἰόυδαν· ϛ
Νῦν ὁύτως ἐἶπεν κσ
ὁ θc ἰῆλ ἐπὶ τὴν
πόλιν ※ ταύτην,'.
ἣν σὺ λέγεις· πα
ραδοθήσεται εἰς χεῖ
ρας βασιλέως βα
βυλῶνος. ἐν μαχάι
ραι καὶ ἐν λιμῶι ϛ
37 ~ ἐν ἀποστολῆι[1] ἰδὸυ
ἐγὼ συνάγω αὐτὸυς ἐκ
πάσης τῆς γῆς. ὁὗ
διέσπειρα ἀυτὸυς ἐ
κεῖ ἐν ὀργῆι μου. ϛ
ἐν θυμῶι μου καὶ [π
ροξυσμῶι] μεγάλωι
καὶ ἐπιστρέψω ἀυτὸυς
εἰς τὸν τόπον τοῦ
τον. καὶ καθιῶι[2] ἀυ
τὸυς πεποιθότως.
38 καὶ ἔσονται μοι εἰς λα
11 ὸν. καὶ ἐγὼ ἔσομαι ἀυ
39 τοῖς εἰς θν· καὶ δώ
σω ἀυτοῖς καρδίαν
※ μίαν[3],' καὶ ὁδὸν μί
αν[3] φοβηθῆνάι με
πάσας τὰς ἡμέρας.
καὶ εἰς ἀγαθὸν ἀυτοῖς.
καὶ τοῖς τέκνοις ἀυ
40 ~ τῶν [μετ ἀυτούς· ϛ.
Διαθήσομαι ἀυτοῖς
διαθήκην ἀιώνιον.
ἣν ὀυκ ἀποστρέψω
ὄπισθεν ἀυτῶν ※ ὥσ
τε ἀγαθοπιεῖν με
ἀυτούς·,' καὶ τὸν φό
βον μου δώσω εἰς
τὴν καρδίαν ἀυτῶν
πρὸς τὸ μὴ ἀποστῆ
ναι ἀυτὸυς ἀπ' ἐμοῦ·]

[1] Syr. Cod. θανάτῳ [2] sic [3] Syr. Cod. ἑτέραν

Jer. xxxii. 35

36

37

38

39

hole * * *

40 * * * * *

A. S. L.

Cod. Chis. ἡμέραι ἔρχονται φὴ]
κσ· [καὶ οἰκοδομή
θήσενται[1] πόλις
τῶι κῶι. ἀπὸ πύρ
γου ἀναμεὴλ. ἕως
πύλης τῆς γωνίας·
39 καὶ ἐξελεύσεται ἔτι
※ ἐλπὶς,′ ἡ διαμέ
τρησις αὐτῆς.] ἀ
πέναντι αὐτῶν. ἕ
ως βουνοῦ γαρήβ·
καὶ περικυκλωθή
σεται κύκλω[1] ἐξ ἐκλεκ
40 τῶν λίθων. ※ καὶ
πᾶσαν τὴν κοιλά
δα τῶν φαγαδείμ
※ καὶ τὴν σποδίαν,′[2]
καὶ πᾶσαν ἀστα
ρημὼθ. ἕως χει
μάρρου κέδρων. ἕ
ως (γωνίας) πύλης
ἵππων ἀνατολῆς.
ἅγιασμα τῷ κῶι
καὶ οὐκ ἔτι μὴ [ἐκτί
λη. καὶ οὐ μὴ κα
f. 63 a 1 θαιρισθῆ ἕως τοῦ
xxxii. 1 ἀιῶνος ′ ὁ λόγος]
Ὁ γενόμενος πρὸς
ἱερεμίαν παρὰ
κῦ. ἐν τῶι ἐνιαυτῶι
τῶι (δω)δεκάτῶι
σεδεκίαι βασιλεῖ
ἰούδα. οὗτος ἐνιαυ
τὸς ὀκτωκαιδέκα
τος· ※ (ἐνιαυτὸς) να
βουχοδονοσορ βασι
2 ⁓ λει βαβυλῶνος· (ϛ
※ τότε,′) δύναμις
βασιλέως βαβυ
λῶνος. ἐχαράκω
σεν ἐπὶ ἱερουσαλήμ.
καὶ ἱερεμίας ὁ ※ προ
φήτης,′ ἐφυλασ
σετο ἐν αὐτῆι[3] τῆς
φυλακῆς. ἥ ἐστιν
ἐν οἰκωι [τοῦ βασι
λέως ※ ἰουδα,′.]

[1] sic [2] Syr. Cod. τὸ λίπος [3] Syr. Cod. αὐλῇ

Jer. xxxi. 39

40

2

xxxii. 1

A. S. L.

Cod. Chis. f. 62 a II [ἀυτῶν. καὶ ※ ἐπὶ
τὸυ στήθους,' καρδί
ας ἀυτῶν γράψω
ἀυτούς· καὶ ἔσομαι
ἀυτοῖς ἐις θν, καὶ
ἀυτοὶ ἔσονταί μοι
34 ἐις λαόν· καὶ ὀυ
μὴ διδάξωσιν ※
ἐτι,' ἕκαστος τὸν ἀ
δελφόν ἀυτοῦ. καὶ
ἕκαστος τὸν πλη
σίον ἀυτοῦ λέγων
γνῶθι τὸν ΚΝ ὅ
τι πάντες ἐιδήσου
σί με ἀπὸ μικροῦ
ἀυτῶν ἕως μεγά
λου ἀυτῶν ※ φησὶ
κσ·,' ὅτι ἵλεως ἔ
σομαι ταῖς ἀδικί
αις ἀυτῶν. καὶ τῶ~
ἁμαρτιῶν ἀυτῶν
ὀυ μὴ μνησθῶ ἔτι
35 (36) οὕτως ἐἶπεν κσ. ὁ
f. 62 b I. δοὺς τὸν ἥλιον ἐἰς
φῶς. τῆς ἡμέρας
※ ἐἰς ἀκρίβειαν,' σε
λήνην καὶ ἀστέρας]
ἐἰς φῶς τῆς νυκτός·
[καὶ κραυγὴν] ἐν θα
λάσσηι. [καὶ ἐβόμ
βησε τὰ κύματα
αὐτῆς.] κσ[1] [παντο
κράτωρ] ὄνομα ἀυ
36 (37) ~ τῶι ἐὰν πάυ
σωνται οἱ νόμοι ὀῦ
τοι ἀπὸ [προσώ
που μου] φησὶ κσ.
καὶ [τὸ γένος] ἰῆλ παύ
σεται γενέσθαι ἔθνος
κατὰ πρόσωπόν
μου. πάσας τὰς
37 (35) ~ ἡμέρας· [τά
Δε λέγει κσ· ἐὰν] ὑ
ψωθῆ ὁ ὀυνὸς ἐις
τὸ μετέωρον· καὶ ἐ
ὰν ταπεινωθῆι
τὸ ἔδαφος τῆς γῆς
[κάτω. καὶ] ἐγὼ ὀυκ ἀ
ποδοκιμῶ ※ (πᾶν,')
τὸ γένος ἰῆλ. περὶ
II πάντων ὧν ἐποίη
38 [σαν φησὶ κσ· ἰδόυ

[1] Syr. Cod. θεὸς

35 (36)

36 (37)

37 (35)

38

A. S. L.

Cod. Chis. [λιπέτω ἡ φωνή σου
ἀπὸ] κλαυθμοῦ. [καὶ
f. 61 a I ὁι ὀφθαλμοί σου ἀ
πὸ δακρύων. ὅτι
ἔστι μισθὸς τοῖς σοῖς
ἔργοις ※ φησὶ κσ,'·
καὶ ἐπιστρέψουσιν
ἐκ γῆς ἐχθρῶν. ※ ϛ
ἔσται ἐλπὶς ※ τῆι
ἐσχάτη[1] σου φησὶ κσ,'
17 μόνιμον τοῖς σοῖς
τέκνοις, καὶ ἐπι
στρέψουσιν οἱ ὑιοί σου
εἰς τὰ ὅρια αὐτῶ—
18 ἀκούων] ἤκουσα ἐ
φραὶμ [ὀδυρομένου[2]
ἐπάιδευσάς με.
καὶ ὀυκ ἐπαιδεύθην·
ὥσπερ μόσχος ὀυ
κ ἐδιδάχθην· ἐπί
στρεψόν με καὶ ἐπι
στρέψω· ὅτι σὺ κσ ὁ
19 θσ μου· ὅτι ὕστερο—
ἀιχμαλωσίας μου
μετενόησα. καὶ ὕ
στερον τοῦ γνωναί[1]
με ἐστέναξα. ἀφ' ἡ
μέρας ἀισχύνης·
καὶ ὑπέδειξά σοι.
H ὅτι ἔλαβον ὀνειδισμ''
20 ἐκ νεότητός μου ἐι[1]
ὑιὸς ἀγαπητὸς. ἐ
μοὶ ἐφραίμ· ※ εἰς
παιδίον ἐντρυφῶ—
ὅτι ἀνθ' ὧν ὀι λόγοι
μου ἐν αὐτῶι εἰσὶ.
μνείαι μνησθήσο
μαι αὐτοῦ ※ πάλιν,'
διὰ τοῦτο ἔσπευσα
ἐπ' αὐτῶι ἐλεῶν
ἐλεήσω αὐτὸν φη
σὶ κσ]

[1] sic [2] Syr. Cod. + καὶ εἶπεν

ܐܦܪܝܡ					18	ܐܦ	*	*	*	*	Jer. xxxi.
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A. S. L.

Cod. Chis. [ἥξουσιν] ἐπ ἀγαθὰ
κῦ. ἐπὶ γῆν σίτου
καὶ ὀίνου καὶ καρπῶν
καὶ κτηνῶν. καὶ
προβάτων καὶ βο
ῶν· καὶ ἔσται ἡ
τυχὴ[1] ἀυτῶν ὥσπερ
ξύλον ἔγκαρπον· ϛ
οὐ πεινάσουσιν ἔτι·
13 Τότε χαρήσονται
παρθένοι ἐν συνα
γωγῆι νεανίσκω ⸗
καὶ πρεσβύται χα
ρήσονται· καὶ
[στρέψω τὸ πένθος
αὐτῶν] εἰς χαρμο
σύνην. [καὶ ποιή
σω αὐτὸυς εὐφραι
νομένους ※ ἀπὸ
τῆς λύπης ἀυτῶν.
14 ※ ÷ μεγαλυνῶ,'] καὶ
μεθύσω τὴν ψυχὴ ⸗
τῶν ἱερέων ÷ ὑιῶν
λευὶ,' ※ πιότητος,'
καὶ ὁ λαός μου τῶν
ἀγαθῶν μου ἐμπλη
σθήσονται. ※ (εἶπε ⸗
15 κσ·,') οὕτως εἶ
λδ
Πεν κσ· φωνὴ ἐν
ραμᾶ ἠκούσθη· [θρῆ
νος καὶ κλαυθμὸς,
ῥαχὴλ ἀποκλαιο
μένη ἐπὶ τοῖς ὑιοῖς
αὐτῆς. καὶ ὀυκ ἤθε
λε παύσασθαι ※ ἐ
πὶ τοῖς ὑιοῖς ἀυτῆς,'
16 ὅτι οὐκ εἰσίν ὀύ[2]
ως εἶπεν κσ· δια]

[1] Syr. Cod. ψυχὴ [2] sic

Jer. xxxi. 12 b

13

14

15

[1] sic in Cod.

A. S. L.

Cod. Chis. ※ καὶ τεκνοποιήσει
※ ὄχλον πολὺν ἐν
※ αὐτοῖς. τυφλος ϛ
※ χωλός· ἔγκυος καὶ
※ τίκτουσα ὁμοθυ
※ μαδὸν ἐκκλησία
※ μεγάλη,'. καὶ ἀπο
9 στρέψουσιν ὧδε· ἐν
κλαυθμῶι[1] ἐξῆλθο—
καὶ ἐν παρακλή
σει ἀνάξω αὐτούς
αὐλίζων ἐπι[2] διώ
ρυγας ὑδάτων.
ἐν ὁδῶι ὀρθῆι. καὶ
ὀυ μὴ πλανηθῶσι—
ἐν αὐτῆι· ὅτι ἐγενό
μην τῶι ἰῆλ εἰς πρα
[καὶ ἐφραὶμ.] πρω

10 — τότοκός μου ἐστίν· ἀ
κούσασθε λόγον κῡ
ἔθνη. καὶ ἀναγγείλα
τε ἐις νήσους τὰς μα
f. 60 b 1 κράν· [3]εἴπατε[4].
ὁ λικμήσας[5] τὸν ἰῆλ
συνάξει αὐτὸν· ϛ
φυλάξει αὐτὸν. ὡς
ὁ βόσκων τὸ ποί
11 μνιον αὐτοῦ. ὅτι ἐ
λυτρώσατο κς τὸν
ἰακώβ· ἐξείλετο
αὐτὸν ἐκ χειρὸς στε
ρεωτέρου αὐτοῦ ϛ
12 ἥξουσι καὶ ἐυφραν
θήσονται· καὶ ※ ἀ
γαλλιάσονται,' ἐν
τῶι ὄρει σιών· καὶ

Syriac Codex

[1] + γὰρ
[3] + καὶ
[4] + οὕτως
[5] ποιήσας

Codex Chisianus

[2] sic

Jer. xxxi. 8b

9

10

11

12

A. S. L.

Cod. Chis.

f. 60 a I

4 [ἐποικοδο
μήσω σε. καὶ οἰκο
δομηθήση[1] παρ$^{\theta}$ν$^{\circ}$.
ἰη̄λ· ἔτι λήψη[1]] τύμ
πανόν σου. καὶ ἐξε
λέυση μετὰ συνα
γωγῆς παιζόντω⁓.
5 ἔτι φυτεύσετε ἀμπε
λῶνας ἐν ὄρει[2] σα
μαρείας. φυτεύσα
τε φυτείας. καὶ αἱ
6 νεσατε. ὅτι ἔστιν ἡ
μέρα κλήσεως ἀ
πολογουμένου ἐν
ὄρεσιν ἐφραίμ·
Ἀνάστητε καὶ ἀνα
βητε εἰς σ[ιὼν] πρὸς
7 κν̄ [θν̄ ὑμῶν·] οὕτως
εἶπεν κσ̄· ※ (ἀγαλλι
ᾶσθε,') τῶι ἰακώβ·
εὐφράνθητε καὶ
χρεμετίσατε[3]. ἐπὶ
κεφαλὴν ἐθνῶν·
ἀκουστὰ ποιήσα
τε. καὶ ἀινέσατε
[4]εἴπατε· ἐσωσε κσ̄
τὸν λαὸν αὐτοῦ· τὸ
κατάλοιπον ἰη̄λ·
II 8 ἰδοὺ ἐγὼ ἄγω αὐτοὺς
ἀπο γῆς βορρᾶ. [Ϛ
※ συνάξω αὐτοὺς ἀ
※ πὸ ἐσχάτου τῆς γῆς
※ ἐν ἑορτῆι φασέχ·]

[1] sic [2] Syr. Cod. ὄρεσι [3] Syr. Cod. διασκιρτήσατε [4] Syr. Cod. + καὶ

Jer. xxxi.

4

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Cod. Chis. f. 58 a 11 καὶ αἱ χεῖρες ἀυτοῦ
ἐπὶ τῆς ὀσφύος ἀυ
τοῦ ※ ὡς τικτούσης,'
ἐστράφησαν πάντα ※
[πρόσωπα·,' εἰς
ἴκτερον ÷ ἐγενήθη·,'
7 ※ οὐὰι,' ὅτι μεγάλη ἡ
ἡμέρα ἐκείνη, καὶ
οὐκ ἔστι τοιαύτη· ϛ
f. 58 b 1 χρόνος στενὸς ἐστι τῶι
8 Ἰακώβ, καὶ ἀπὸ τού
του σωθήσεται· ※ ϛ
ἔσται,' ἐν τηι ἡμέραι
ἐκείνηι εἶπεν κσ
※ τῶν δυνάμεων,'
συντρίψω τὸν ζυ
γὸν ἀπὸ τραχήλου
αὐτῶν, καὶ τοὺς δε
σμοὺς αὐτῶν] διαρ
ρήξω· καὶ οὐκ ἐρ
γῶνται αὐτοὶ ἔτι.
9 ἀλλοτρίοις· καὶ[1] ἐρ
γῶνται κῶι θῶι ἀυ
των, καὶ τὸν δᾱδ
βασιλέα ἀυτῶν ※
(ὃν) ἀναστήσω αὐτοῖς·
10 ※ σὺ δὲ μὴ φοβοῦ παῖς
μου ἰακώβ, λέγει κσ·
[2]μὴ δειλιάσης ἰῆλ.
ὅτι ἰδοὺ ἐγὼ σώζω
σε μακρόθεν· καὶ
τὸ σπέρμα σου ἀ
πὸ τῆς αἰχμάλω
σίας αὐτῶν· καὶ
ἐπιστρέψει [ἰακώβ
11 καὶ ἡσυχάσει καὶ ἐυ
παθήσει· καὶ ※ οὐκ
ἔσται ὁ ἐκφοβῶν.
11 ὅτι μετά σοῦ εἰμι κσ
τοῦ σώιζειν[3] σε. ὅ
τι ποιήσω ἐκλει
ψιν ἐν πᾶσι τοῖς
ἔθνεσιν. ἐις οὓς δι
εσκόρπισά σε ἐκεῖ
σε δὲ οὐ ποιήσωσιν
τέλειαν· καὶ παι
δεύσω σε ἐις κρίσι
καὶ ἀθωῶν οὐκ ἀ
12 θωώσω σε· οὕ
Τως εἶπεν κσ· ἀνε
στήσω τὸ συντριμ
μά σου,' ἀλγηρὰ.
ἡ πληγή σου]

[1] Syr. Cod. ἀλλὰ [2] Syr. Cod. + καὶ [3] sic

Jer. xxx. 6b

9

7

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8

A. S. L.

Cod. Chis. f. 57 b II

32 [δε
α[1] τοῦτο οὕτως εἶπεν
κσ· ἰδὸν ἐγὼ ἐπι
σκέψομαι ἐπὶ σα
f. 58 a I μαίαν ※ τὸν ἀιλανί
την ※ καὶ ἐπὶ τὸ γέ
νος αὐτοῦ. καὶ οὐκ ἔ
σται ἀυτῶι ανος ※ κα
θήμενος,' ἐν μέ
σωι[1] ὑμῶν. τοῦ ἰδεῖν
τὰ ἀγαθὰ ἃ ἐγὼ ποι
ήσω] ὑμῖν ※ λέγει
κσ. ὅτι ἔκκλισιν
ἐλά ※ λησε κατὰ
XXX. 1 ⁓ κῦ· ὁ λόγος
Ὁ γενόμενος πρὸς
ἱερεμίαν παρὰ
2 κῦ εἰπεῖν· οὕτως
εἶπεν κσ ὁ θσ ἰηλ.
λέγων· γράψον ※
σεαυτῶ,' πάντας
τοὺς λόγους. οὓς ἐ
χρημάτισα πρὸς
3 σὲ ἐπὶ[1] βιβλίου. ὅτι
ἰδοὺ ἡμέραι ἐρχον
ται φησὶ κσ καὶ ἀ
ποστρέψω τὴν ἀ
ποικίαν λαοῦ μου
ἰηλ καὶ ἰούδα εἶ
πεν κσ· καὶ ἀνα
στρέψω αὐτοὺς εἰς
II τὴν γῆν ἣν ἔδωκα
τοῖς πατράσιν αὐ
τῶν. καὶ κυριεύσου
4 ⁓ σιν αὐτῆς· καὶ
Οὗτοι οἱ λόγοι οὓς ἐλά
λησε κς ἐπὶ ἰηλ. ϛ ※
5 ἐπὶ ἰούδαν· οὕτως
εἶπεν κς· φωνὴν
φόβου. ἀκούσεσθε·
φόβος, καὶ οὐκ ἔστιν
6 ⁓ εἰρήνη· ἐρωτή
σατε ※ (δὴ,') καὶ ἴδε
τε. εἰ [ἔτεκεν ἄρσεν·
÷ καὶ περὶ φόβου.
÷ ἐν ὧι καθέξουσιν
ὀσφὺν ÷ καὶ σρίαν,'
διότι ἑώρακα πάν
τα ἄνον. δυνατὸν]

[1] sic

Jer. xxix. 32

xxx. 1

2

3

4

5

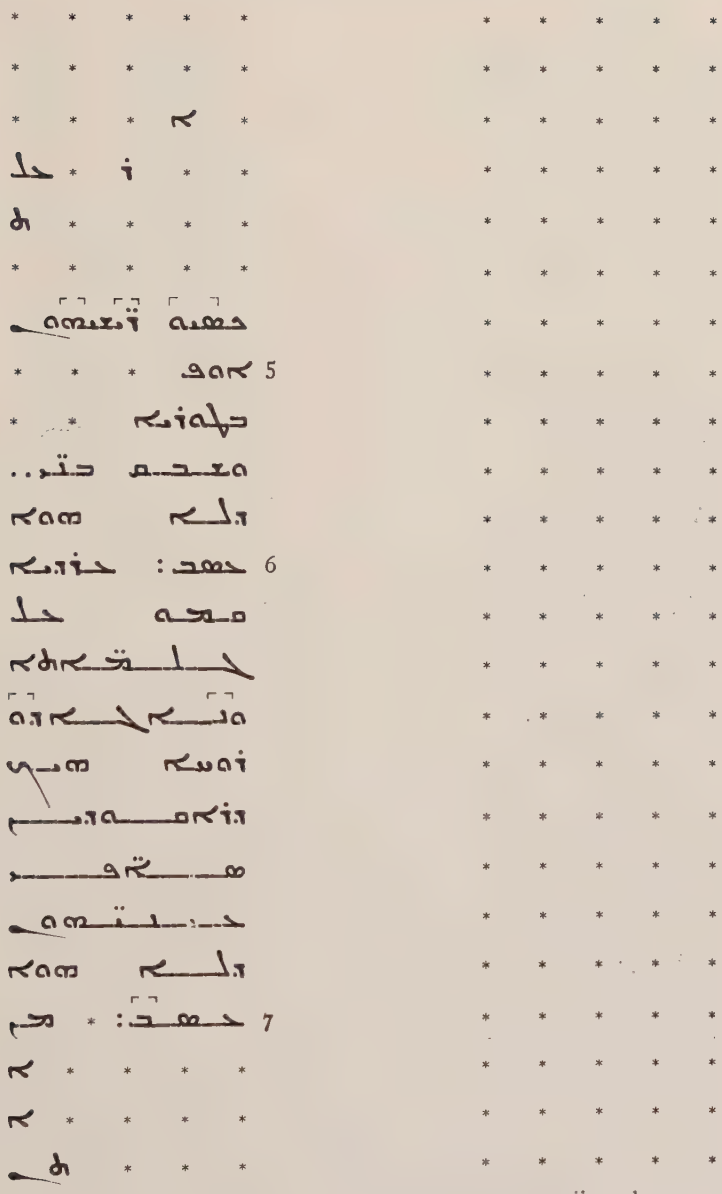
6

A. S. L.

Cod. Chis. f. 26 b I

27 [μοιχεία
καὶ χρεμετισμός σου.
καὶ ἡ ἀπαλλοτρίωσις
~ πορνείας σου· ἐπὶ
τῶν βουνῶν καὶ ἐν
τοῖς ἀγροῖς. ἑώρα
κα τὰ βδελύγμα
~ τά σου οὐαί σοι ἱε
ρουσαλὴμ, ὅτι οὐ
κ ἐκαθαρίσθης ὀπί
σω μου. ἕως τίνος
xiv. 1 ἔτι καὶ ἐγένετο
λογος κῡ πρὸς ἱερε
μίαν περὶ ※ λό
γων,' τῆς ἀβροχι
2 ~ ας ἐπένθησεν ἰ
ουδάια· καὶ ἁι πύ
11 λαι ἀυτῆς· ἐκε
νώθησαν καὶ ἐσκο
τώθησαν ἐπὶ τῆς
γῆς. καὶ ἡ κραυγὴ
της ἰλὴμ ἀνέβη.
3 καὶ οἱ μεγιστᾶνες ἀυ
τῆς· ἀπέστειλαν τοὺς
νεωτέρους ἀυτῶν
ἐφ' ὕδωρ· ἦλθοσαν
ἐπὶ τὰ φρέατα. ϛ
ὀυχ εὕροσαν ὕδωρ·
ἀπέστρεψαν τὰ ἀγγεῖ
α ἀυτῶν κενά: ※ ἠι
σχύνθησαν καὶ ἐνε
τράπησαν. ※ καὶ
ἐπεκάλυψαν τὴν
κεφαλὴν ※ ἀυτῶν
4 καὶ τὰ ἔργα τῆς γῆς
ἐξέλιπεν. ὅτι ὀυ
κ ἦν ὑετὸς ἐπὶ τὴν
γῆν· ἠισχύνθη
σαν γεωργοὶ.] ἐπε
κάλυψαν τὴν κεφα
5 λήν[1] αὐτῶν. καὶ [ἔ
λαφοι] ἐν ἀγρῶι [ἔτε
κον. ※] καὶ ἐγκατέλι
πον. ὅτι ὀυκ ἦν βο
f. 27 a I 6 τάνη·,' ὄνοι ἄγριοι ἔ
στησαν ἐπὶ νάπαις·
+ ἑίλκυσαν ἄνεμον ※
ὡς δράκων,'· ἐξέ
λιπον οἱ ὀφθαλμοὶ
αὐτῶν. ὅτι οὐκ ἦν
χόρτος ἀπὸ [λαοῦ
7 ~ ἀδικίας· ἐι ἁι ἁμαρ
τίαι ἡμῶν ἀντέστη
σαν ἡμῖν κε. ποίη
σον ἕνεκεν τοῦ ὀνόμα
τός σου. ὅτι πολλὰι
αἱ ἁμαρτίαι ἡμῶν
ἐναντίον σου·,' σοὶ ἡ
μάρτομεν]

[1] sic



periit col. a

M. D. G.

Cod. Chis. f. 26 a I

19 [~πόλεις ἁι πρὸς νό
τον συνεκλείσθη
σαν. καὶ οὐκ ἦν ὁ ἀ
νοίγων· ἀπωι
κίσθη ἰούδας· συ
νετέλεσεν ἀποικί
αν. ἀνταποδόσε
20 ~ ων· ἀνάλαβε ὀ
φθαλμούς σου· ἴε
ρουσαλὴμ.,' καὶ ἴ
δε τοὺς ἐρχομένους
~ ἀπὸ βορρᾶ· πῶυ
ἐστι τὸ ποίμνιον ὅ ἐ
δόθη σοι. πρόβα
21 τα δοξης σου· τί ἐ
II ρεῖς. ὅτ' ἄν ἐπισκέ
πτωνταί σε· καὶ σὺ
ἐδίδαξας αὐτοὺς ἐ
πὶ σὲ μαθήματα
εἰς ἀρχήν σ̊[1] ὀυκ ὠ
δῖνες καθέξουσί σε
καθὼς γυνᾶικα τί
22 ~ κτουσαν; καὶ ἐὰν
εἴπης[2] ἐν τηι καρ
δίαι σου. διὰ τί ἀ
πήντησέ μοι τᾶυ
τα. διὰ τὸ πλῆθος
τῆς ἀδικίας σου. ἀ
νεκαλύφθη τὰ ὀπί
σθιά σου· παραδει
γματισθῆναι τὰς
23 πτέρνας σου· ἐι
Ἀλλάξεται ἀιθίοψ τὸ
δέρμα αὐτοῦ. καὶ
πάρδαλις τὰ ποι
κίλματα ἀυτῆς ϛ
ὑμεῖς δύνασθε ἐῦ
ποιῆσαι. μεμαθη
κότες τὰ κακά·
24 καὶ διέσπειρα ἀυ
τοὺς ὡς φρύγανα
φερόμενα ἀπὸ ἀνέ
f. 26 b I μου ※ ἐις ἔρημον·
25 ὁῦτος ὁ κλῆρος[2] σου ϛ
μερὶς· τοῦ ἀπειθεῖ~
ὑμᾶς ἐμοὶ λέγει κσ̄·
ὅτι ἐπελάθου μου.
καὶ ἤλπισας ἐπὶ ψεύ
26 δεσι. καὶ ἐγὼ ἀποκα
λύψω τὰ ὀπίσω σου
ἐπὶ προσωπόν σου.
καὶ ὀφθήσεται ἡ ἀ
τιμία σου.]

[1] σ̊ manu recentiore

[2] sic

*	*	*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*	*	*
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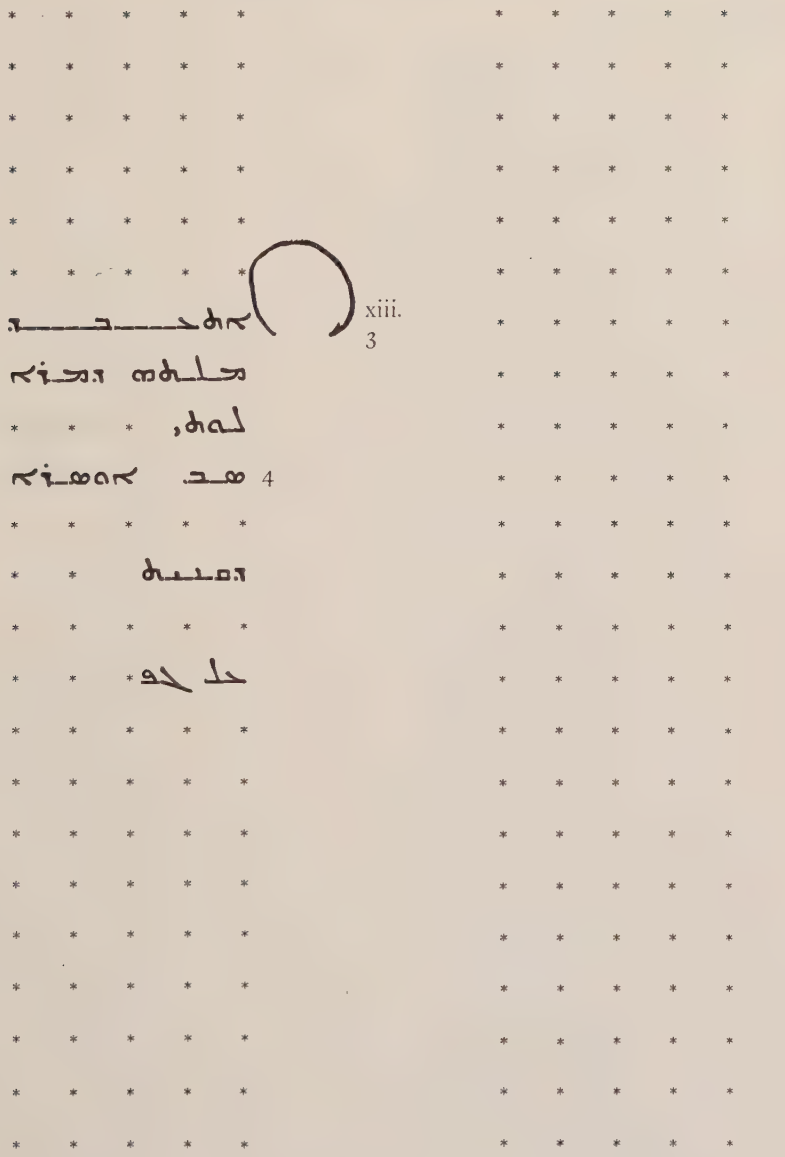
*	*	*	*	*	*	*	*	*	*

A. S. L.

Cod. Chis.
f. 24 b I

17 [ἐὰν δε μὴ
ἐπιστρέψωσι. καὶ ἐ
ξαρῶι[1] τὸ ἔθνος ἐκεῖ
νο ἐξάρσει καὶ ἀπώ
XIII. 1 λεια ※ φὴ κσ· τὰ
δε λέγει κσ ※ πρός με·,'
βάδισον καὶ κτῆσαι
σεαυτῶι περίζω
II μα λινοῦν. καὶ πε
ρίθου περὶ τὴν ὀ
σφῦν σου. καὶ ἐν ὕ
δατι οὐ διελεύσεται·
2 Καὶ ἐκτησάμην τὸ
περίζωμα κατὰ
τὸν λόγον κῦ. καὶ πε
ριέθηκα περὶ τὴν
3 ὀσφῦν μου·] καὶ ἐγε
νήθη λόγος κῦ πρός
με [δεύτερον,' λέγων·]
4 λάβε τὸ περίζω
μα ※ ὃ ἐκτήσω,' τὸ
περὶ τὴν ὀσ[φῦν σου.
καὶ ἀνάσθητε καὶ βά
δισον ἐπὶ τὸν ἐυφρά
την. καὶ κατάκρυ
ψον ἀυτὸ ἐκεῖ. ἐν τῆι
τρυμαλιᾶι τῆς πέ
τρας· ※]

[1] sic



xiii. 3

4

periit col. a

A. S. L.

Cod. Chis. f. 24 a II

12 [ἐπὶ πᾶσαν διεκβο
λὴν ἐν τῇ ἐρήμῳ.
ἤλθοσαν ταλαιπω
— ροῦντες· ὅτι] μά
χαιρα τοῦ κῦ κατα
φάγεται ἀπὸ ἄκρου
τῆς γῆς. ἕως ἄκρου
τῆς γῆς· οὐκ ἔστιν
εἰρήνη πάσῃ σαρ
13 κί· ἐσπείρατε πυ
ροὺς. καὶ ἀκάνθας
ἐθερίσατε· οἱ κλῆ
ροι αὐτῶν. οὐκ ὠφε
λήσουσιν αὐτούς·
— αἰσχύνθητε ἀπὸ
καυχήσεως ὑμῶν,
ἀπὸ ὀνειδισμοῦ ἐναν
14 — τίον κῦ· ὅτι τά
δε λέγει κσ̄. περὶ
πάντων τῶν γει
τόνων [τῶν πονη
ρῶν. τῶν ἁπτομέ
νων τῆς κληρονο
μίας μου. ἧς ἐμέ
ρισα τῷ λαῷ μου ※

f. 24 b I

τῷ ἰῆλ'· ἰδὸν ἐγὼ
ἀνασπῶ αὐτοὺς ἀ
πὸ τῆς γῆς αὐτῶ —,
καὶ τὸν οἶκον ἰόυδα
ἐκβαλῶι ἐκ μέσου
15 αὐτῶν· καὶ ἔσται με
τὰ τὸ ἐκβαλεῖν με
αὐτοὺς. ἐπιστρέψω
καὶ ἐλεήσω αὐτοὺς.
καὶ κατοικιῶι[1] αὐτοὺς
ἕκαστον εἰς τὴν
κληρονομίαν αὐτοῦ.
καὶ ἕκαστον εἰς τὴν
16 — γῆν αὐτοῦ· καὶ ἔ
σται ἐὰν μαθόντες
μάθωσι τὴν ὁδὸν
τοῦ λαοῦ μου. τοῦ ὀ
μνύειν ἐν τῆι βάαλ
καὶ οἰκοδομηθήσο —
ται ἐν μέσωι τοῦ λα
17 οῦ μου· ἐὰν δὲ μὴ
ἐπιστρέψωσι. καὶ ἐ
ξαρῶι[1] τὸ ἔθνος ἐκεῖ
νο ἐξάρσει καὶ ἀπώ
λεια ※ φὴ κσ̄']

[1] sic

*	*	*	*	*	* * ܡ * *	Jer. xii.
*	*	*	*	*	ܫܘܕܡ ܕܡܪܝܐ	12
*	*	*	*	*	ܡܥܕܠ ܥܡ	
*	*	*	*	*	ܢܫܝܢ ܕܡܪܝܐ	
*	*	*	*	*	ܥܕܢܐ ܠܢܫܝܢ	
*	*	*	*	*	ܕܡܪܝܐ : ܠܗ	
*	*	*	*	*	ܫܠܡ ܠܥܠ	
*	*	*	*	*	ܥܠܬܐ : ܕܥܕܢ	13
*	*	*	*	ܐ	ܫܠܝܡ ܥܒܕܬܝܢ	
*	*	*	*	ܕ	ܥܠܗ ܫܪܝܢ	
*	*	*	*	ܗ	ܡܫܬܡܥ	
*	*	*	*	ܘ	ܠܐ ܡܫܬ	
*	*	*	*	*	ܡܫܬܡܥ	
*	*	*	*	ܙ	ܥܡ ܥܠܡܐ	
*	*	*	*	*	ܥܒܕܘܢ ܡܫܬܡܥ	
*	*	*	*	*	ܥܡ ܫܥܪܝܢ	
*	*	*	*	*	ܡܕܡ ܕܝܢ	
*	*	*	*	*	ܠܡܢܐ ܡܥܕܢ	14
*	*	*	*	*	ܐܢܐ ܕܝܢ	
*	*	*	*	*	ܥܠ ܥܠܡܐ	
*	*	*	*	*	ܐ * * ܡܫܬ	
*	*	*	*	*	* * ܕ * ܡܠܝܢ	
*	*	*	*	*	* * * ܠܢܛܥܘ	

periit col. b M. D. G.

20 εἰσάξω γὰρ αὐτοὺς	τῆς διαθήκης Κυρίου λέγων
. . . . .	26 Λαβόντες [1]τὸ βιβλίον τοῦ νόμου τούτου[1]
. . . . .	[θήσετε] αὐτὸ ἐκ πλαγίων
. . . . .	[τῆς κιβωτοῦ τῆς] διαθήκης
. . . . .	[Κυρίου τοῦ θεοῦ ὑμῶν, καὶ ἔσται
	27 ἐκεῖ ἐν σοὶ εἰς μαρτύριον· ὅτι ἐγὼ ἐπίσταμαι τὸν ἐρεθισμόν σου]
. . . . .	[καὶ τὸν τράχηλόν σου] τὸν σκληρόν.
. . . . .	[ἔτι γὰρ ἐμοῦ ζῶντος μεθ' ὑμῶν σήμερον
21	παραπικραίνοντες ἦτε τὰ πρὸς τὸν θεόν[2].
. . . . .	πῶς οὐχὶ καὶ ἔσχατον] τοῦ θανάτου μου;
. . . . .	28 [ἐκκλησιάσατε πρὸς μὲ] τοὺς φυλάρχους ὑμῶν
. . . . τὴν πονηρίαν	καὶ τοὺς κριτὰς[3] ὑμῶν
. . . . .	καὶ τοὺς γραμματοεισαγωγεῖς[4] ὑμῶν, [ἵνα] λαλήσω
σήμερον	εἰς τὰ ὦτα αὐτῶν[5] [πάντας] τοὺς λόγους [τούτους,]
. . . . .	καὶ διαμαρτύρομαι αὐτοῖς τόν τε οὐρανὸν
. . . . .	29 καὶ τὴν γῆν. [οἶδα γὰρ ὅτι
. . . . .	ἔσχατον τῆς τελευτῆς μου ἀνομίᾳ
. . . . .	[6]ἀνομήσετε, καὶ ἐκκλινεῖτε]
. . . . .	. . . . .
. . . . .	. . . . .
. . . . .	. . . . .

Syriac Codex

[1] τὸν νόμον τοῦτον [2] Κύριον [3] ἄρχοντας [4] γραμματεῖς [5] ὑμῶν [6] + ὑμεῖς

Deut. xxxi. 20

* * * * * *		25
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* * * * * *		27
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* * * * * *		

periit pars folii inferior

M. D. G.

3 [Κύριος] ὁ θεός σου ὁ προπορευόμενος πρὸ προσώ-
που σου·
οὗτος ἐξολεθρεύσει [τὰ ἔθνη ταῦτα]
ἀπὸ προσώπου σου, καὶ κατακληρονομήσεις
αὐτούς· καὶ Ἰησοῦς[1] ὁ
προπορευόμενος πρὸ προσώπου σου, καθὰ ἐλάλησεν
4 Κύριος. καὶ ποιήσει (Κύριος ὁ θεός σου) αὐ[τοῖς]
κ[αθὰ] ἐποίησεν Σηὼν (καὶ Ὤγ),
τοῖς δυσὶ βασιλεῦσιν[2] τῶν Ἀμορραίων (οἳ ἦσαν
πέραν τοῦ Ἰορδάνου), καὶ τῇ γῇ αὐτῶν, (καθότι
ἐξωλέθρευσεν αὐτούς).
7 Καὶ ἐκάλεσεν Μωυσῆς Ἰησοῦν καὶ εἶπεν
αὐτῷ ἔναντι παντὸς Ἰσραήλ
Ἀνδρίζου καὶ ἴσχυε· σὺ γὰρ
(εἰσ)ελεύσῃ πρὸ προσώπου τοῦ λαοῦ (τούτου)
εἰς τὴν γῆν ἣν ὤμοσεν Κύριος
τοῖς πατ[ράσιν ἡμῶν δοῦναι αὐτοῖς, καὶ σὺ
8 κατα]κλ[ηρονομήσεις αὐτοῖς. καὶ Κύριος] ὁ
(συν)πορευόμενος [3]μετὰ σοῦ[3] [οὐκ ἀνήσει
σε οὐδὲ μὴ ἐνκαταλίπῃ σε,]
12 Ἰσραὴλ (εἰς τὰ ὦτα αὐτῶν·) ἐκκλησιάσας[4] τὸν
λαόν,
τοὺς ἄνδρας καὶ τὰς γυναῖκας καὶ τὰ ἔκγονα
καὶ τὸν προσήλυτον τὸν ἐν ταῖς πόλεσιν ὑμῶν[5]
ἵνα ἀκούσωσιν καὶ (ἵνα) μάθωσιν
φοβεῖσθαι[6] Κύριον τὸν θεὸν ὑμῶν[7],
καὶ ἀκούσονται[8] ποιεῖν πάντας
τοὺς λόγους τοῦ [νό]μου τού[του]·
13 [9]καὶ οἱ υἱοὶ αὐτῶν (οἳ οὐκ οἴδασιν ἀκούσονται, καὶ
μαθήσονται φοβεῖσθαι Κύριον τὸν θεόν σου)
πάσας
τὰς ἡμέρας ὅ[σας αὐτοὶ] ζῶσιν ἐπὶ
τῆς γῆς (εἰς ἣν ὑμεῖς διαβαίνετε τὸν Ἰορδάνην
14 ἐκεῖ κληρονομεῖν αὐτήν.) Καὶ εἶπεν Κύριος
πρὸς Μωυσῆν
Ἰδοὺ[10] ἠγγίκασιν αἱ ἡμέραι
τοῦ θανάτου σου· κάλεσον Ἰησοῦν,
καὶ στῆτε [11]παρὰ τὰς θύρας τῆς σκηνῆς[11]
τοῦ μαρτυρίου, (καὶ ἐντελοῦμαι αὐτῷ·) καὶ ἐπορεύθη
Μωυσῆς καὶ Ἰησοῦς (εἰς τὴν σκηνὴν τοῦ μαρτυ-
ρίου), καὶ ἔστησαν
[11]παρὰ τὰς θύρας τῆς σκηνῆς[11] τοῦ μαρτυρίου.
15 [καὶ κατέβη Κύριος ἐν νεφέλῃ,
καὶ ἔστη παρὰ τὰς θύρας]

Syriac Codex

[1] + οὗτος [2] τῷ βασιλεῖ [3] πρὸ προσώπου σου [4] Ἐκκλησιάσατε [5] σου [6] καὶ φοβῶνται
[7] ⌜σου⌝ [8] τηρῶνται [9] + αὐτοὶ [10] + νῦν [11] παρὰ τὴν σκηνὴν

Deut. xxxi. 3

12 * * 13 14

7

8 * * * *

[1] Cod. ܡܢܡܢ [2] sic in Cod.

periit pars folii inferior

A. S. L.

NOTE.

In the Greek translations which accompany the Biblical texts deciphered from these fragments, we give, for Deuteronomy, the text of Dr Swete's edition of the Septuagint; for Jeremiah that of the Codex Chisianus (88) = R. VIII. 45 in the Chigi Library; for Hosea and Joel that of the Codex Marchalianus; and for the New Testament fragments that of Westcott and Hort.

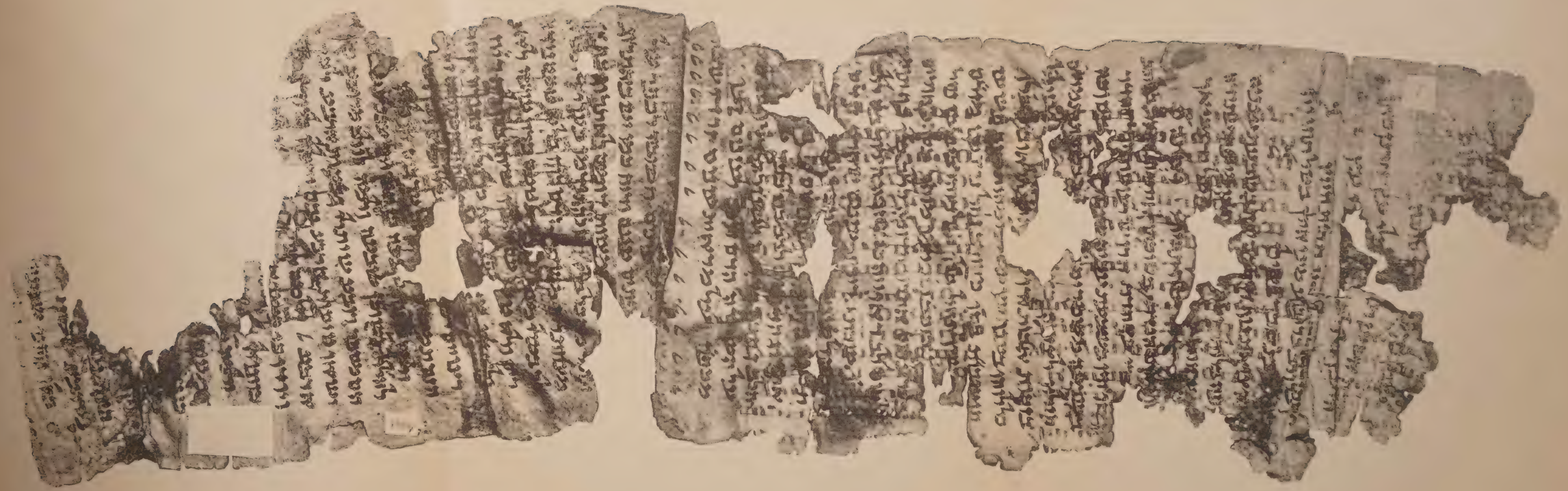
We have indicated those points in which the Syriac differs from the Greek:

1. By *square* brackets enclosing such words as are lacking in the Syriac from the bad condition of the MSS.

2. By *round* brackets enclosing such words as are lacking in the Syriac by the intention of the translator.

3. By footnotes such words and phrases as are pleonastic in the Syriac, or which exhibit any other kind of variation.

The text of the Codex Chisianus has been copied by Professor Guidi line for line with the original, of which it preserves all the peculiarities. But in those Greek texts, which are taken from editions already published, we have followed as nearly as possible the order of the Syriac version.

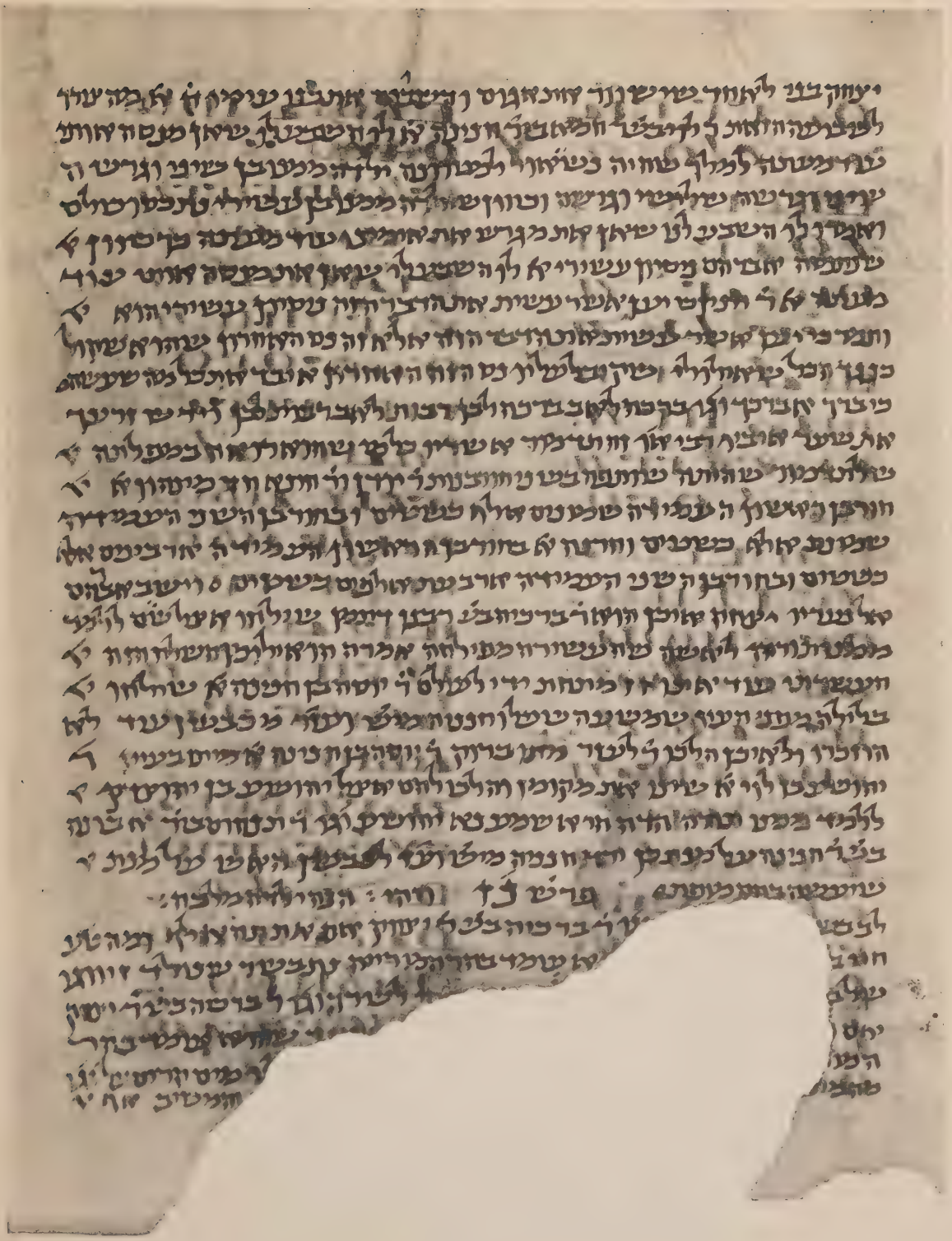


Fragment VIII[a]

Fragment I[a]

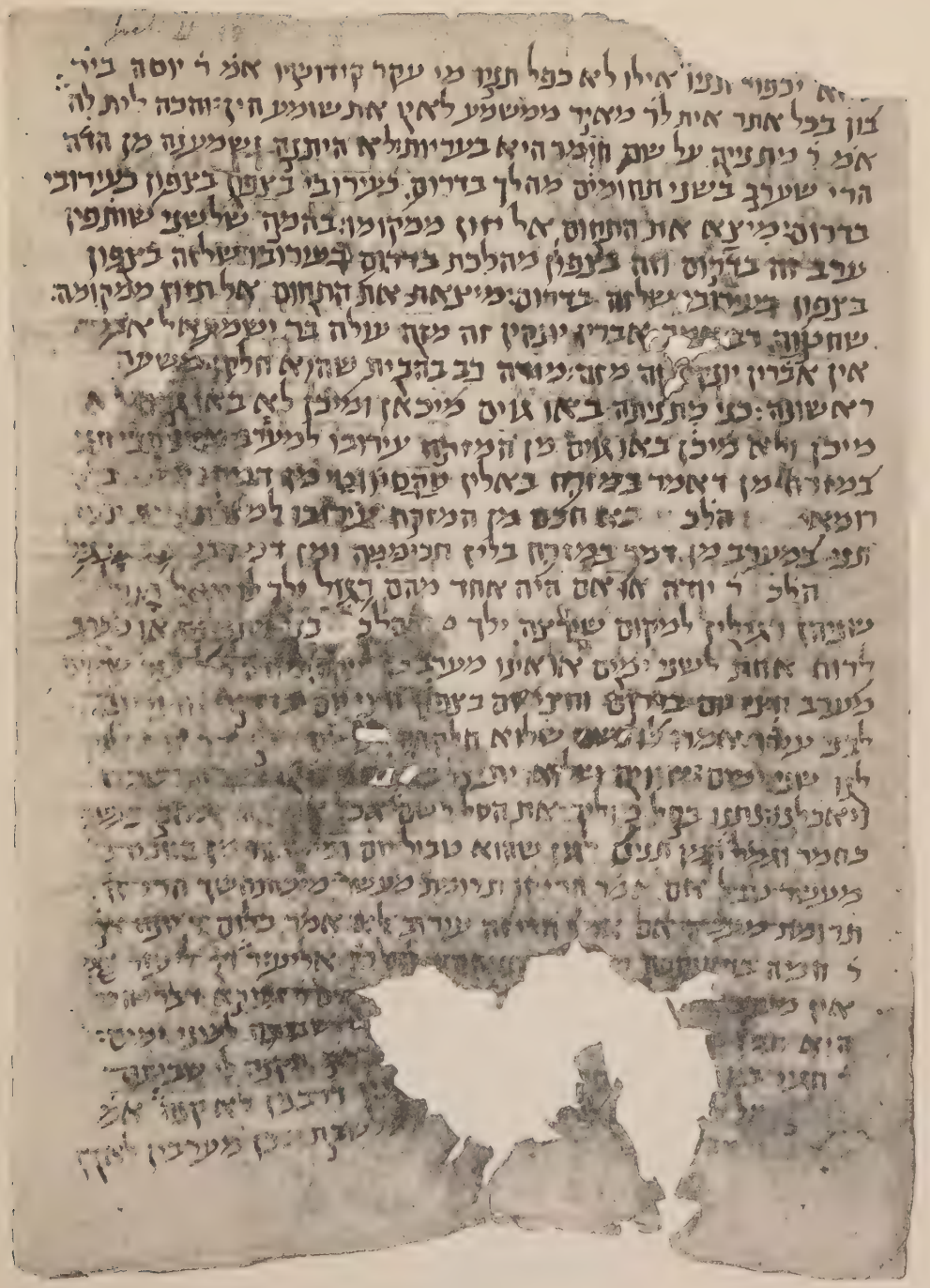
FRAGMENT II

f. 1[a] f. 2[b]



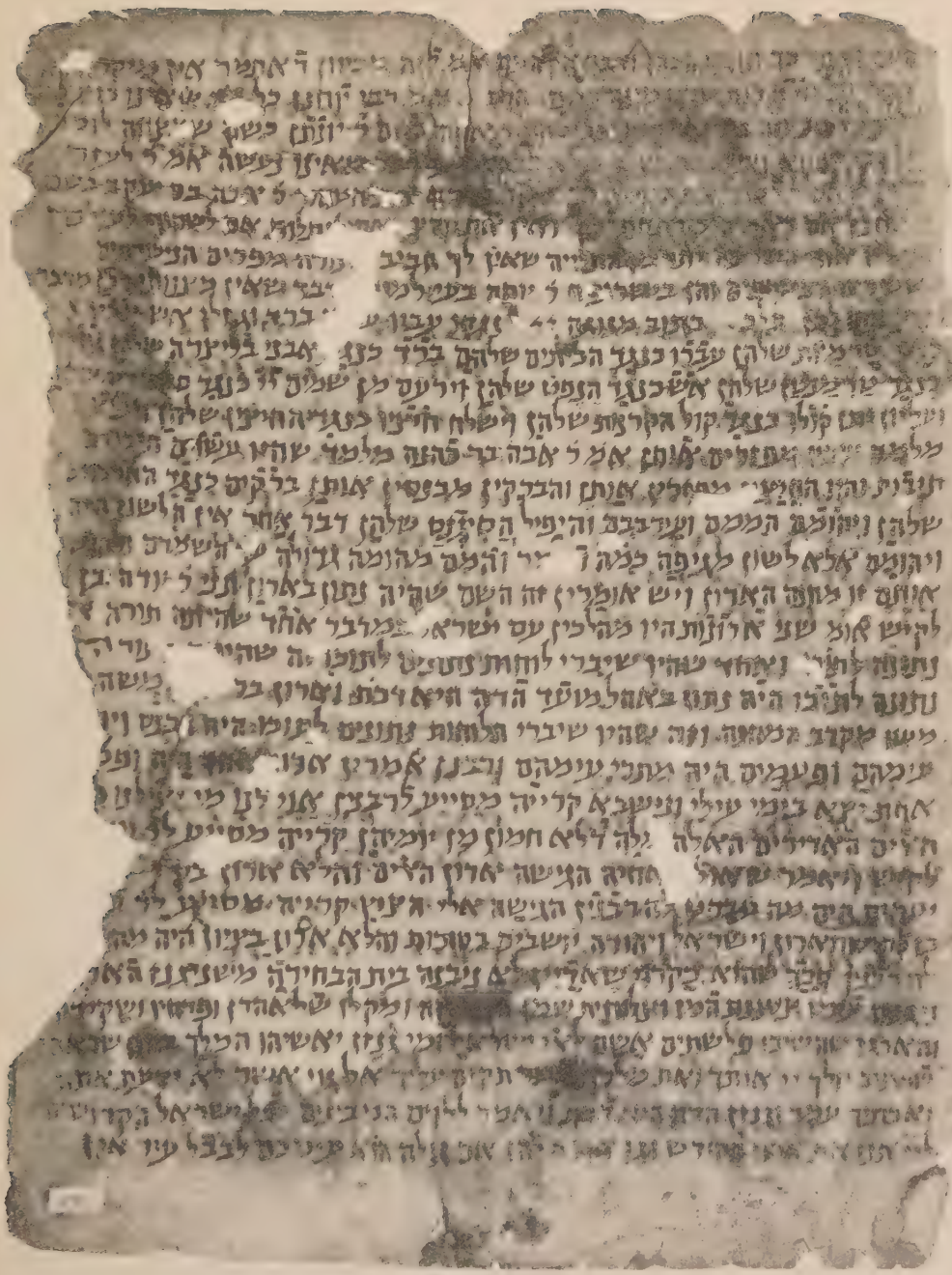
FRAGMENT III

f. 2b



FRAGMENT VI

f. 2b

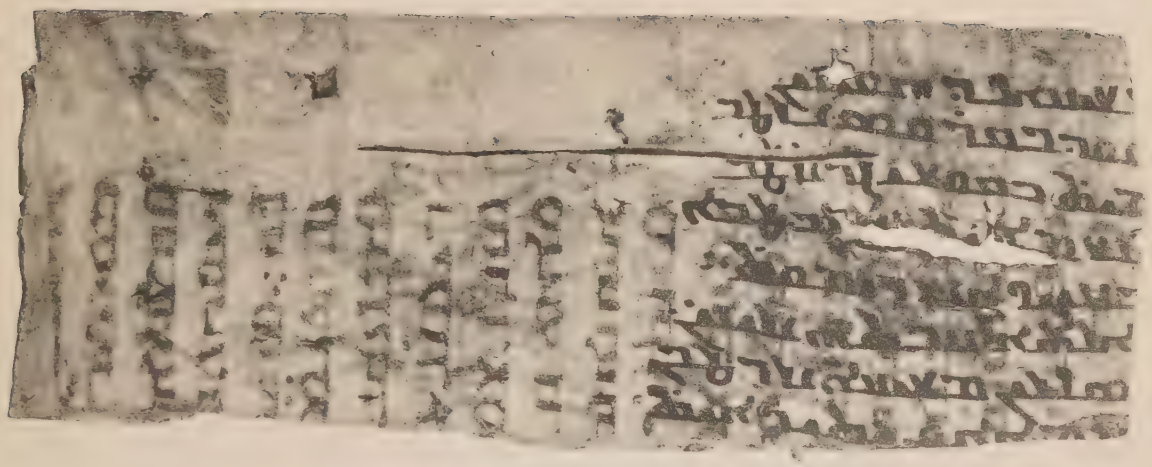


FRAGMENT IX

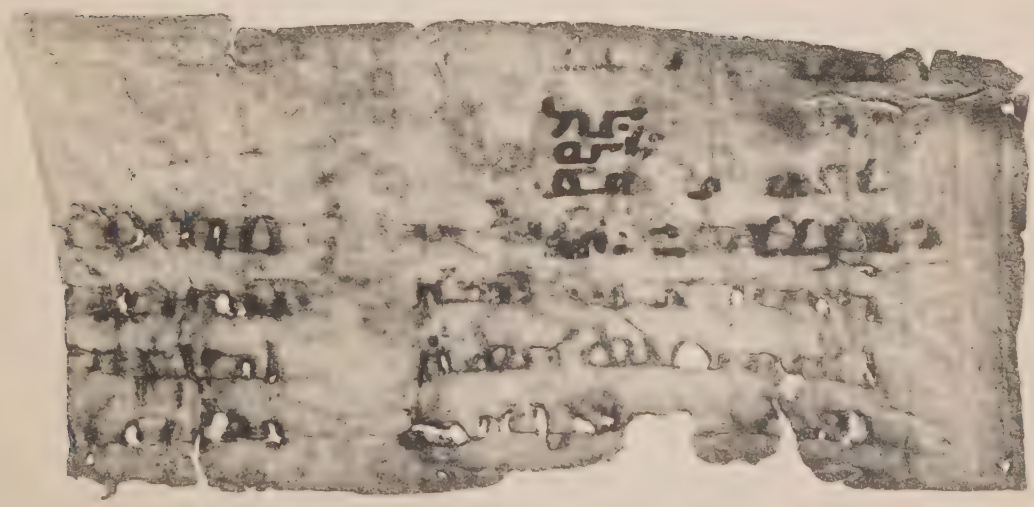
f. 1ᵃ

FRAGMENT XI
f. 2 b

FRAGMENT XXIII[b]



III Verso



IV Recto

From the cover of a Palestinian Syriac Lectionary

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(Taylor-Schecter)
Palestinian Syriac texts from palimpset fragments in the Taylor-Schecter collection, edited by Agnes Smith Lewis and Margaret Dunlop Gibson. London, C.J. Clay, 1900.
xxiii, 111p. 23cm.

1. Manuscripts (Palimpsets) 2. Syriac language, Palestinian--Texts. I. Lewis, Agnes (Smith), 1843?-1926. II. Gibson, Margaret Dunlop (Smith). III. Title.

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